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GODLY SORROW.

“GODLY sorrow” is the feeling of grief at having sinned against God. Our Saviour has well described it in the parable of the prodigal son:—“I will arise and go unto my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.” What more suitable than the expression of such a feeling toward our heavenly Father, whose service we have forsaken, like prodigal children, by transgressing his commandments? Godly sorrow differs from the sorrow of the world in this, that God is not in the thoughts of the world. Or if he be, it is chiefly in the aspect of Sovereign, or Judge, not that of Father. The sorrow of the world arises from fear of the *consequences* of sin to themselves, or it is a sorrow allied only to vexation, remorse, or despair; it does not find an outlet through which it flows to God as its object, but is pent up and rages within the soul. An apprehension of the punishment of transgression is indeed perfectly natural and proper. The Scriptures again and again present considerations to excite it. The value of such an apprehension lies chiefly in arousing the mind from its unreflecting, torpid state, and putting it in the way to be influenced to genuine grief toward God our Father. But if the mind is affected no further than to feel sorrow on account of hav-

ing done what deserves punishment, even though its convictions on this point might be overwhelming, though it should feel that each of the numerous sins of a long life was worthy of infinite punishment, it would be only the sorrow of the world.

Godly sorrow admits of degrees. It may be intense in its first experience, so that the heart of the penitent is poured out like water, and the eyes run streams of tears. On the other hand, it has been so gentle that many Christians, who certainly have borne fruits meet for repentance, have had their doubts whether they ever experienced the emotion of godly sorrow. Much depends on temperament, whether it be sanguine, or the opposite. Some are by nature very easily affected; tears spring up at will, and almost against will. The heart of others is like a sealed fountain; they would give the world for the relief of a tear, but their wishes are fruitless, their will powerless. "If there be a willing mind, it is accepted according to what a man hath, and not according to what he hath not." A susceptibility to grief is however doubtless bestowed by the Creator on every human being. In the very same person in childhood it was strong and lively, when in after-life he may seem to be destitute of it, the feelings having grown blunt by the rude contact of the world, or become weak and languid through the strength of the other passions which have been so much more exercised. The susceptibility to tender sorrow may still exist, after all, and it only needs to be awakened and cultivated. Our hearts having become like a well filled with stones until they have risen above the surface of the water, we must take the stones out, must purify ourselves, and then shall there be a supply of genuine feeling, clear, refreshing, and if not abundant, yet sufficient.

It was to touch, and awaken, and render strong and lively, our susceptibility to sorrow for sin, that Jesus came into the world to manifest the Father and die for sin. The only begotten Son, he hath declared the Father. There never was that full revelation of the Father, until Jesus made him known. It was the remembrance of a father that encouraged the prodigal son to return, and it is the thought of our Father in heaven, as Jesus has revealed him, that touches the springs of feeling in the soul of the sinner. And who can look on another, suffering for our sakes, and not feel? Behold Jesus on the cross tasting death for every man. Behold

him wounded for our transgressions, bruised for our iniquities. It was thy going astray, my soul, that brought him to such sorrows; thy deliverance, for which he patiently endured the scourge, when worse than those stripes might justly be inflicted on thee; thy cleansing and healing from spiritual maladies, for which he shed his precious blood. Nothing but this could adequately testify the Divine love to thee in the midst of thy hardness and impenitence of heart, nothing but such a spectacle speak forth the evil of sin, nothing but those moral influences which go forth from his cross rouse, renew, sanctify and save thee. Canst thou look on all this with indifference? Thou mayst in thy indifference turn away, but thou canst not steadfastly look upon it and not feel. I have seen the person past the middle of life, who for years seemed to himself to be given over to hardness of heart, but the fountain of whose sensibilities was now full as in childhood, and the change was produced chiefly through the contemplation of Jesus as the Christ, the Son of God, and Saviour of the world. In him was confirmed the declaration of St. Paul—"If any man be in Christ, he is a new creature." He had fresh sensibilities, as though new-born, as though again a child. He loved to dwell on those points in the life and character of Christ, which brought him into sympathy with his Saviour; and the spirit of Christ, the tenderness and filial temper of Jesus, became his own.

For the cultivation of godly sorrow there is still another means—the influences of the holy spirit of God. To those who ask in the Redeemer's name, with a perception of their need of spiritual aid, and with desire to put away sin and become holy, shall be given, when they ask, the promised Comforter and Helper. The Spirit's influences, like the south wind, united with the beams of the Sun of righteousness, shall melt away the ice from around the heart, and the unbound waters shall flow onward in their healthful course.

Having considered the nature of godly sorrow, its different degrees, and the proper means of cherishing it and giving it depth and strength, let us now regard its efficacy. It "worketh repentance unto salvation." By repentance is meant in the original Scriptures, not sorrow, not regret, but a change of mind, a change of purpose and character in those who had before been sinners.

The idea of sorrow has its appropriate word, which is found in the phrase, "godly sorrow." The idea of regret has also its appropriate word, as found in the phrase, "repentance not to be repented of," that is, not to be regretted, not to be filled with remorse about, not to be wished undone. The two words which are both translated, to repent, are clearly distinguished in the original, and ought to be so distinguished in our minds, the one meaning *regret*, which may or may not be followed by right purposes and obedience, and the other meaning that obedience itself as included in the *change of mind or purpose*, and growing out of it. Repentance therefore, as distinguished both from sorrow and from regret or remorse, and meaning a change in the soul's purposes from sin to holiness, and in the life from transgression to obedience, this proceeds from godly sorrow. "For behold," saith the Apostle, "behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves, what indignation [at sin,] what fear [of future offence,] what vehement desire [of purity,] what zeal [for the honor of the Christian name,] what revenge [as manifested in putting away the evil-doer from their midst, until he should repent!]" Genuine grief at having sinned against our Father in heaven influences the mind to strong determination to abandon sin, and decision of purpose is as necessary in the pursuit of holiness as in the pursuit of any other good. No man will forsake his sins, until, like the prodigal, *he comes to himself*, and says, 'I will arise.'

If you are a parent, and your child having been disobedient is sincerely sorry, you feel that you have in his grief some security against a repetition of the offence. You may not be sure that he will never offend again, but you feel encouraged that his sorrow will be followed by a deliverance from his fault at least for some time to come. Nothing gives you more satisfaction, nothing more unites your heart to the child, than to know that he is truly penitent for a fault. And though you will not make a flood of tears the only sign of real grief, nor think that he is without sorrow unless his sensibilities are very deeply affected, you will rejoice at every manifestation of the emotion as connected with subsequent amendment. So does God look down from heaven upon the man that is poor and of a contrite spirit. A broken spirit is the sacri-



face most acceptable to him. He beholds in the penitent heart the workings of a change from sin to holiness. In the exercise of penitence itself, holiness and obedience have begun. That supplication, "God be merciful to me a sinner," has been answered in the free forgiveness of sin, and in redemption, through the aids granted in Christ Jesus, from the power of sin.

Godly sorrow worketh repentance to salvation—to deliverance from sin to holiness and from misery to blessedness, because the manifestation of our heavenly Father's forgiving love through Jesus Christ inspires a hatred of sin, and a vehement desire to please him. When a child has offended his earthly parent, too often does the parent not lift on his penitent child the smile of free and full forgiveness, but displeasure lingers long on the countenance, and the child feels he cannot please his parent, is discouraged, is without that strong motive and impulse which are furnished by a parent's freely flowing love. God reveals his face to the truly penitent with no trace of displeasure left behind. He has shown himself in Christ Jesus reconciling the world to himself, not imputing their trespasses unto them. And having made him to be in effect "sin for us, who knew no sin," he hath made us "the righteousness of God in him"—hath made us righteous through the help extended in Jesus Christ, especially through those sufferings which he endured when the sins of others nailed him to the cross, and when he was treated by others as though he himself were a sinner. A new life-giving, spiritual principle, for whose operation in our hearts we are indebted to the ministry and ascension of our Lord Jesus Christ,—“the law of the spirit of life in Christ Jesus,”—hath delivered us from the dominion of sin, and made us alive unto God, when we had been dead in trespasses and sins,—“hath made us free from the law of sin and death.”

“The sorrow of the world worketh death.” Regarding only the consequences of sin, and overlooking its nature, it of course produces no change in the character of the mind, and in the inward disposition in respect to sin, but leaves the soul as really under the dominion of sin as ever. If it produces an outward amendment, the works are “dead works,” because disconnected from the principle which gives them life; the obedience is mechanical and forced by a power from without, it is not the spon-

taneous flow of a living perennial fount—"a well of water springing up unto everlasting life."

Worldly sorrow is moreover often but grief, whose tendency is to blunt the very sensibilities that are exercised. Multitudes, whose convictions of sin have been exceedingly poignant, but have not exhibited the aspect of sorrow towards God, have afterwards gone back and become more hardened than ever—more "dead in trespasses and sins."

There is a sorrow of the world under the trials of life, which, instead of impelling to vehement desire of better things, produces despondency. It does not, like godly sorrow under trials, "soften the ridges and water the furrows," to "yield the peaceable fruits of righteousness," but beats upon the soul with the violence of a tempest, and strews ruin in its course. The soul not recognising the hand of a Father in the chastisement, becomes more and more alienated from him, and there daily settles upon it a deeper death.

The sorrow of the world often produces death temporal, as well as spiritual. It causes the body to pine away with grief that is inconsolable, or it drives its victim with the goads of remorse and desperation to throw back the boon of life upon the Giver, and brave the unknown terrors of the future world rather than endure longer the too well known miseries of the present.

Thou that hast sinned, and hast wandered far from thy Father's house, thou art not forgotten, thou art not left to perish, nor to be led back from thy wanderings by the inclinations which might chance to arise in thee and urge thy return. Behold thine elder brother comes from the bosom of the Father, to persuade thee to return. Hear his voice, receive the glad tidings which he brings of a Father's freely forgiving love. In the exercise of a godly sorrow, be drawn by him to duty, even to thy Father's service. That will be a repentance which thy heart will love too well, and enjoy too richly, ever to repent of it. In it thou shalt find thy salvation sure, and nothing shall separate thee from the love of God which is in Christ Jesus thy Lord.

N. S. F.

## MENTAL AND MORAL ATTRACTION.

ALL wisdom, virtue and piety, all attainments of the mind, are governed by a law of attraction similar to that which exists in the material world. The earth being larger than any object on its surface, all things are by the law of attraction kept secure in their places; and on the same principle that large bodies attract those that are smaller, the great mind attracts to itself the attainments of smaller minds. With what facility does it absorb the wisdom of the world, how easily it collects the tribute of all past ages, how naturally all things animate and inanimate become its teachers, how readily do all departments of nature yield to such a mind the secrets of their phenomena. As it increases its wisdom it goes on enlarging the circle of its attraction, till it gathers to itself all the treasures of history and philosophy, all that sages have written or poets sung.

All moral and religious attainments have a tendency to increase in the same ratio, or are governed by the same law. The greater they are, the wider is the circle of their attraction. How does the virtuous and pious soul draw out of all things that which will nourish its piety and virtue. How does it make even the most adverse circumstances of life contribute to its growth. How does it appropriate to itself the thoughts and aspirations of saints and martyrs. How does it seize upon all that is beautiful and sublime in nature, upon all that is disinterested and heroic in human life.

Truly "to him that hath shall be given." Not as a special or occasional gift, but through the constant operation of a natural law. In all worldly matters this truth is admitted and practically applied. Every one knows that the tendency of wealth to accumulate is in exact proportion to the amount possessed; and that the less a man has, the harder he finds it to get more, the harder he finds it to preserve even the little which he has. Now in view of these facts how do men act? All who know the value and uses of property endeavor to employ it in that manner in which they think it will yield the greatest profit. The man who has much does not expect to retain what he has, nor to get more, without some exertion. Nor does the man who has little cease from his efforts because he finds

it difficult to keep what he has or because his gains are small. No ; each uses what he has as the means of obtaining more. Day by day, little by little, does the work of accumulation go on. No opportunity is neglected, no labor is thought too severe by those who would obtain wealth and who understand the law of its increase. Nothing is wasted, nothing is left unused. The smallest sums are thrown into the capital stock, to swell the amount and thus increase its attracting or accumulating power.

Would that men were equally wise in regard to mental and moral attainments. The amount would soon be increased beyond all calculation. But here they generally pursue an opposite course. Like the man in the parable who received the one talent, they neglect the means which they possess for acquiring more. "The genius that runs to waste in a Byron or a Bonaparte is a meteor that startles the world with its obliquity, but how many *one* talents, how many moderate abilities, gifts and opportunities are squandered unobserved and unreprieved." How many say to themselves : 'I have but little education, but little moral power, or mental ability, and it will be in vain that I strive to elevate myself in these respects. Others have advantages which I can never hope to possess, I can only keep along where I am.' How many become discouraged in their first efforts because these efforts are not attended with greater success. They begin to struggle against temptations, they make good resolutions, they persevere for a while in the high course which they have marked out, but soon fail because their progress is so slow, and that of others is so much more rapid. How natural is the tendency of such minds to lose even what they have already acquired. They cannot reasonably expect a small capital to increase as fast as one that is larger. If they would continue to resist temptation, they would find their strength grow by each successive effort, till evil would finally lose its power over them. If they would increase their mental, moral and religious attainments, they must accumulate these treasures as the man of wealth does his ; not overlooking the smallest means, not neglecting the least opportunity of adding to their present stock of knowledge, virtue, or piety. Every good effort, however feeble, will receive in moral power a compound interest. It is so much added to our moral capital or spiritual strength. It is interest ad-

ded to principal, and if the effort is continued, it will increase in the same ratio, till he who makes it is completely delivered from the power of error and sin.

All obstacles give way before the active, persevering mind. This is indeed the law of God's providence. He always "helps those who help themselves." On the other hand, no sooner do we neglect our powers or our means of progress, than they begin to diminish. When we begin to fail, every thing seems to be against us, every thing seems to conspire to fall upon and crush us. Have we not all observed or experienced numerous examples of this truth? O how important at such a time is every step which we take. How important, that we gird up our strength and go forth again to meet the enemy that has overcome us. Our downward progress is illustrated by the law of all falling bodies; their motion is always in the ratio of the distance they have fallen.

We have said, that God helps those who help themselves; and we think if this truth were more generally understood, men would complain less of their own failure and of others' success. How often have we seen persons who began life with similar capacities and means of progress forming entirely opposite characters; some rising to the highest, others sinking to the lowest places of society, some to wealth and distinction, others to poverty and obscurity, some to great mental and moral attainments, others to the depths of ignorance and sin. Yet how common it is for those who are falling to complain of those who are rising, to murmur at the unequal allotments of Providence, and to impute their failure to any other than the true cause—their neglect of the talents and means which they have possessed. They have not complied with the conditions—constant watchfulness and perseverance, on which God has made success to depend. He gives his aid and strength to those who co-operate with him.

We find a general illustration of this truth, in the progress of man from barbarism to civilization. At first, with little or no competition and with the fewest possible wants, he can barely get a subsistence. Yet there exist in his mind and in the external world all the means which we possess in the highest state of civilization. Whence then the difference between his state and ours? It lies in the use of these means. We, by the exercise of our

mental powers, bring all the elements into our service. We make them grind our corn, spin and weave our cloth, and multiply innumerable comforts and luxuries for us. So far as we comply with the conditions of God's providence, we receive his blessing. So far as we bring the powers of the external world into subjection to the powers of our minds, we increase our means of external wealth and enjoyment. We use the world as the Creator intended it to be used, and when our intention harmonises with his, all the Divine energy manifested through the laws of nature comes to our aid. The Almighty may in truth be said to work with us and for us. So of all moral or spiritual good. Here the Divine purpose is the perfect and harmonious development of our whole spiritual nature, and so far as we make this our purpose, the end of our being, we bring ourselves into a condition to receive all the Divine influences and blessings. All the laws of God's moral government come to our assistance; we have all his infinite wisdom and almighty power to help us. We have the strongest impulses of our own nature, all that is good in the hearts of our fellow-men, all the good influences of society, all the order, beauty and sublimity of the outward universe, every thing in the world around us and within us, to co-operate with us when we live for the same purpose for which God created us. It is folly to expect his blessings in any other way; for he surely never will help us to defeat his own wise and beneficent intentions.

There is a striking analogy between moral progress and the applications of science to the mechanic arts. When men begin to make progress in this respect, how rapidly one invention leads to another; how wonderfully are the means of physical comfort multiplied; with what facility do we remove the greatest natural obstacles, overcoming the winds and waves, annihilating time and space, and recreating the world! Here we have gone on, from conquering to conquer, till all the great powers of nature which once worked against us are now made to work for us. Now our moral progress would exhibit similar results, if we had as diligently applied our moral means to moral ends—if we had as much faith in moral as in physical tendencies. The ratio of increase is the same in both cases. "To him that hath," whether it be of moral or physical good, "shall be given, and he shall have abundance."

Again, the progress in our outward condition has not been effected by those who have had extraordinary means. The mechanics from whom have come our most useful inventions and discoveries were self-made men. They had no more time nor means than those of their class generally have. The great reforms that from age to age have changed the face of society have been accomplished by persons in the humblest circumstances of life, and by means which almost all men possess in common. It is a mistake to suppose that we cannot produce great results without great or uncommon means.

Men of inferior natural ability through diligence often rise to higher attainments, and exert a much larger influence in society, than men of superior talents. By diligence, perseverance and economy thousands are constantly rising from poverty to wealth, while as many others from a neglect of the most ample means are as rapidly losing their possessions. In every pursuit success is much oftener attained by ordinary than by extraordinary means. It comes through a rigid observance of the great law of mental and moral attraction. While we keep this in view, we shall receive aid from every department of God's providence; we shall, each, be able by a wise and diligent application of the means which He hath given us, to accomplish the mission he hath assigned us.

The view we have taken of this subject offers great encouragement to all who are seeking mental or moral good. To those who are toiling up the hill of science we say, persevere. Each successive step will strengthen and prepare them for still loftier attainments, each successive truth will lead them on to still greater discoveries, each successive effort will increase their power, till they shall scale the sublimest heights of knowledge, and be able to view the whole horizon of truth. To those who persevere in the ways of virtue the same encouragement is given. Let them go on resisting evil temptations and passions, and by each successive resistance they will increase their moral strength and be able to remove more easily the obstacles to their moral progress. As they advance, new light will dawn on their souls. They will continually receive more and more of the Divine influence. God will bless them in proportion to their efforts. He will, with his almighty power and infinite

wisdom, co-operate with them in proportion as they conform their purposes to his and avail themselves of the laws of his providence. As they purify their hearts, they shall see and know him whom to know is life eternal. The dark clouds of error and sin will disperse, the beauty and glory of nature will shine in upon their minds, and the sublimer beauty of holiness will be revealed to their hearts to attract them ever onward through the happiness and progress of heaven.

W. H. K.

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 HYMN.

## FOR THE SACRAMENT.

WHILE the past expandeth wide  
 Gentle, shadowy arms to me,  
 With thine emblems at my side  
 Ages sever me from Thee.

While in silence here we sit,  
 Casting at thy bidding free  
 Sin and suffering at thy feet,  
 Vices sever us from Thee.

Lo! we drink the pledge divine  
 Doubting, Lord, and wearily—  
 Vain the consecrated wine  
 Dimly severed thus from Thee.

While we touch the sacred bread  
 Wavering, sinking, vanished, see  
 In our hearts the flame is dead—  
 Darkness severs us from Thee!

Cast Thy banner round about!  
 From its love shall error flee,  
 Sorrow, frailty, time nor doubt—  
 Nought shall sever us from Thee!

M. C. S.



## THE BAPTISM FOR DEATH.

HOLY and beautiful is the life of infancy, and not less holy and beautiful is its death. I have sometimes feared that my strong faith in the blessedness of departed children disqualified me for sympathizing, as I ought, with the mourning parent. Hardly can we look steadfastly at a pure spirit resting on the bosom of the Father, and still weep. It is not best indeed, in a world to so many a vale of tears, and where our hearts should be afflicted in the afflictions of the bereaved, it is not best that we should enjoy an open vision of the occupants of heaven. Yet little less than such a vision have I seemed sometimes to enjoy; never more clearly than on an occasion of which I will now speak.

It was early on a bright autumn morning that I was summoned to a dwelling, where lay a little one apparently soon to be called away to a fairer home. For four long weeks this lovely boy had been pining beneath a mortal disease. His hour seemed now to be near, and before he should go hence, it was the desire of his parents that I should place on his brow the baptismal seal. Was it not a pious and beautiful act? As I stood by his bedside and pronounced the few hallowed words that accompany this simple rite, they seemed but words of introduction to the gentle Shepherd, on whose arm he was so soon to lean. The prayer went not up to a distant Sovereign, but was a communication, face to face, (permitted for the moment,) with the future Guardian of the little one before me. I could speak to him as a present friend, and in behalf of these grieved parents implore that he would henceforth stand in their stead, and train and protect this young immortal through his tender years and throughout eternity. The water laid on his brow was thus made the seal of a Divine covenant. A voice seemed to issue from the Father and to say, 'Fear not, ye sorrowing father and mother, for from this day forevermore I will be to him all and more than you could have been, and he shall dearly enjoy my presence. Away from the cares and tears of your transitory and troubled world, he shall not desire ever to leave me, but shall find delight in going in and out before me and growing eternally in knowledge, goodness, and happiness.'

Thus was he given up to his God, and meet it was that when the shades of evening had come over the earth, that consecrated spirit should be folded beneath an angel's wing and be borne gently to its brighter abode.

The third day, before the dew had yet all ascended, we gathered at that house of mourning for the last sad rite. There in his little coffin lined with white, himself fitly robed in the same pure dress, lay all that remained below of that once glad boy. His face, touched by a singular sweetness, and an unusual maturity of expression for one less than two years of age, and his white forehead, all looked tranquil as the sleep of infancy. In that fair hand was a small, beautiful rose, and at each extremity of the coffin were two half-expanded buds. Could anything have so well portrayed the purity of the risen spirit? It had ascended, viewless and sweet, like the odor of that rose now resting in his marble hand. One thing only was needed to perfect the spiritual influence of this scene. Under a clear sky and in the hour of morning the body was borne with funeral train to that fair Mount, that city of the dead, in view of our city of the living. There through the long years will this tender inhabitant dwell, none worthier than his spirit to hover over that sacred spot. The winds of autumn shall sing his dirge, and each spreading tree shall drop lightly over his graceful form its successive tribute of leaves; and winter shall come and lay over the little one its fair sheet; and spring and summer shall talk in glad strains of his happy lot.

How touching are the ministrations of death. The aged, when they go hence, point us upward and homeward; so do those who depart in the meridian of life; but none are so gifted for this holy work as the young. They who are taken up all unsullied by guilt keep the pathway to heaven open before us, they make that world to us a reality, and they bid us all look into, and live for, not these shadows below, but the substantial and sunny and unfading depths above. Especially do the guileless who go up early to God bid the stricken parent yearn with a fresh and undying interest for the deathless loves of the new-born saint.

A. B. M.

## THE DEMAND FOR A REVIVAL OF RELIGION.

A SERMON, BY REV. STEPHEN G. BULFINCH.

LUKE ii. 25. \* \* \* Waiting for the consolation of Israel.

THESE words describe the state of mind of the venerable Simeon, the servant of God, who in the temple took the infant Saviour in his arms and bestowed on him his prophetic blessing. They describe a state of mind which must have been shared by many among the well-disposed of the Jewish nation, at the time of our Saviour's advent. They saw the depressed condition of their country in its outward relations, they saw the melancholy prevalence of moral corruption among the people, they perceived how the glory was departed, they mourned in discerning how the fine gold had become dim. But they lost not their hope. They remembered what great things God had done for them in times past; they felt that the same power still ruled, that had ruled of old. They remembered too the words of prophecy, the promise of a deliverer, and they doubted not that in his own good time God would fulfil that promise, that their mourning should be turned into joy, when salvation should "go forth from Zion, and the word of the Lord from Jerusalem." Thus did they wait, in humble but confident hope, "for the consolation of Israel."

For years past, my brethren, have many been waiting for the consolation of our own Israel. For years past has a flood of iniquity, of violence and fraud, and where these did not appear, at least of worldly-mindedness and insane avidity for wealth, diffused itself through our land. The habits of steady industry, of frugality, of honorable though moderate independence, which we received from our fathers, have been too generally laid aside. The reverence for law and order, the regard for others' rights, whether of a public or private character, which were such distinguishing traits of our people in former times, have been to an alarming extent forgotten. Two classes of crimes especially have been fearfully rife in our land, the one involving the betrayal of public or private trusts, for the sake of personal gain, the other exhibiting itself in open and high-handed violations of public order. Political excite-

ment has raged with feverish energy, and has brought in its train its full share of attendant evils ; and questions more and more agitating in their nature, continually arising, threaten still further evil, unless the foundation of public and private safety be firmly laid in the general prevalence of religion and virtue among our people. As this state of things has continued year after year, the voice of religion has indeed been heard ; but it was a still, small voice, listened to and obeyed by numbers of its willing votaries, but too much overborne by the louder tones of party strife, the maddening cry of disorder, or the appeals of base avarice, to allow it to exercise general sway over the community. Until within a short time past there has not been for years, unless I have observed the current of events most inaccurately, any general and remarkable excitement in behalf of religion, even among those denominations which are warmest in the expression of their devotional feelings.

The evils of which I have spoken are not of so much importance in themselves alone, as they are when regarded as signs of the times,—indications of a wide extended corruption in the land, of a wide spread abandonment to the spirit of worldliness, the decline of the influence of high and holy motives. That an individual, for instance, entrusted with the wealth of others, should for years pursue a system of embezzlement, is not an evil worthy of notice from the pulpit, if the mere pecuniary loss were all. But when we find this course of conduct pursued in one instance after another, and those involved in the guilt who had been regarded as above all suspicion, it leads the Christian to fear that his country is about to set up the idol Mammon on the altar of the living God ; it shows that the restraints of conscience and of religious principle are too weak for the tendency of the age towards money-getting. It shows—and hundreds of such facts, and of indications not less significant, show—that there is needed a *revival of religion and virtue* in the land ; and for this consolation of our Israel do we most humbly and fervently look to the hand of God.

I have used a word, at the sound of which from a Unitarian pulpit many may be surprised. About fifteen years since the word *revival* was on the lips of every one,—of some in praise, of others in condemnation. A great excitement on religious subjects pervaded the country ; measures were introduced for the purpose of inviting

attention and aiding the efforts of the inquiring, which had not previously been usual. These measures were variously judged by persons of different temperaments and opinions. The Unitarian denomination generally opposed them. It may excite surprise then, that in a Unitarian pulpit at this time a general revival of religion should be spoken of as the great want of the nation, the "consolation" of our land for which it becomes us to wait, to labour and to pray. The denomination may be accused of inconsistency, or the individual minister suspected of preaching sentiments which the majority of his brethren would disown. And if it were so, it would matter little. If Unitarians had discovered that in the zeal of controversy they had erroneously denounced some things in their opponents' doctrines and practice which now their more candid judgment approves, the inconsistency, if it would show our liability to error, would show only what we have always conceded; and it would show too our readiness to learn, to improve, and to do justice. That consistency alone is valuable, which comes unlooked for; that which we strive after by guarding ourselves against all improvement, by closing our ears and steeling our hearts, is neither useful nor honorable. And if it were true that the preacher differed in the sentiments he expresses from others of his denomination either past or present, or even from all combined, such is the full admission among us of the right of private judgment, and such the freedom with which that right is exercised, that the difference need not be a matter of surprise nor of regret, to the individual nor to any.

But if the arguments used by Unitarians some years since be examined, they will, I apprehend, be found to have been directed in general, not against revivals of religion in themselves considered, but against certain abuses with which they were accompanied. The most ardent advocates of revivals would scarcely at this day deem proper or expedient all that was done in some sections of our country at the time to which we refer. Measures were in some instances resorted to, which met the condemnation of the prudent and sober-minded of all sects. But while such measures were most decidedly disapproved among us, there never, I trust, was a time when the Unitarian clergy would not have hailed with joy, and warmly encouraged, a true revival of religion in their own congregations—a

reawakening of attention to man's highest interests—the predominance of a spirit for the service of God, and the conscientious discharge of all our duties.

It is not probable that the evils to which reference has been made will recur to the same extent as heretofore, in connexion with any excitement on the subject of religion. It is not indeed to be supposed, that any work of man will be entirely free from error; but the lessons of former experience have their influence, and we may humbly trust that the next great religious awakening which extends through our land, while it shall unite all denominations to a greater extent than heretofore, will by all be conducted more in the spirit of sobriety and moderation, than in some past instances.

In saying, then, that our country now needs a revival of religion, I look beyond a particular description of measures, to the original meaning of the term. We have had revivals of the spirit of speculation; we have seen, once and again, the community maddened with the expectation of becoming suddenly rich. We have seen a revival of the spirit of fraud, a revival of the spirit of violence. We have seen too, for which thanks be to God, a revival of morality in one most important department—that of temperance. But temperance is only a portion of the Christian's duty. We need a more extensive revival than this,—a revival of honesty, of justice, of peace, of the love of our neighbor; and, as the origin and only true support of all these, a revival of religion—pure, fervent and practical religion.

But it is objected, that such a revival implies excitement, and the calm spirit of the Gospel is opposed to excitement. In reply, I remark that the spirit of the Gospel unites the calmest wisdom with the most earnest feeling. A tendency to excitement is an attribute of human nature, and like every other, is intended for wise and good purposes. No great object ever was or can be accomplished without excitement. Was there no excitement in our blessed Saviour, when he continued so unceasingly to address the multitude who pressed upon him, that he had not time even so much as to eat, and his relatives went forth to lay hold on him, saying, "he is beside himself?" How, at the present day, are the thousands of the thoughtless and the impenitent to be acted on

without excitement? That excitement must indeed be within the control of reason, and directed by it to good ends; but excitement, and strong excitement there must be, or the man of the world, the voluptuary, the worshipper of mammon, never will be induced to give up what they have held dear, and to turn to the service of God.

It is natural too that a renewal of attention to the subject of religion should be, in some degree, periodical in its occurrence. The ministers of the Gospel are continually striving to awaken their hearers to a sense of the importance of this subject, but, from various causes, their apparent success is often greatly disproportioned to the earnestness of their efforts. At length, by some favorable circumstances, which the providence of God has arranged, the attention of the community is more than usually awakened. Mind acts on mind, and the excitement extends wider and deeper. It is probable, that in its course it will comprehend the greater part of those who are fit subjects for its influence. The excitement then, of course, declines. With those who have participated in it and who have received from it a permanent impression, the calmer state of established piety succeeds. They who have withstood its influences yield not, or but slowly, to those which come to them in subsequent years from the regular ministrations of the Gospel. Another generation must, in a considerable degree, have occupied the scenes of life, before the impression can be renewed. Thus is it according to the laws of nature, that an interval of several years should elapse between the occurrence of any uncommon manifestations of the religious spirit.

For such a manifestation, brethren, many in our own and in other denominations have for years been "waiting," as the holy men of old for "the consolation of Israel." Nor have they waited in vain. The signs of the times indicate the commencement of a renewed interest in the great concerns of futurity. In our own denomination the mental activity which had been employed on themes of abstract speculation, appears recently to have assumed a character more devotional and more practical.

It remains then for us to ascertain our own duties, as they may be affected by the views that have now been presented.

Those who have already chosen religion as the guide of their

lives, and who have made known their choice, are reminded by these considerations, of the responsibility of their position. From them must go forth the impulse for the renovation of the moral and religious aspect of the land. And first, let them take care that their own light so shine before men that they who see may glorify their Father who is in heaven. Let them guard against any decline, on their part, of the spirit of fervent, vital piety. Let them use faithfully the means of improvement which they possess, in public, private and family prayer, and in the Supper of the Lord,—not mistaking the means for the end, or fancying that these are religion itself; but remembering that the end cannot be attained except by the use of the appropriate means.

Again, let those who have themselves embraced religion feel the importance of the duty which devolves upon them—let me rather say, the blessedness of the privilege they enjoy—of communicating to others the treasure which they have secured for themselves. You have chosen, my friends, the religious cause, you have, more or less, formed within yourselves the religious character. And now what motive on earth would induce you to part with that acquisition? For what would you consent to relinquish the clear, firm principles, the rich consolations, the inspiring hopes of your Christian faith,—to part with them for the interminable doubts of false philosophy, or the wild indulgences of unrestrained passion? For what would you relinquish the love of your Saviour and of your God, the approbation of your conscience, the hope of immortal blessedness? You feel indeed that religion is the pearl of great price, that all the things that can be desired are not to be compared with it in value for a moment. And have you no interest in extending to others a participation in this inestimable blessing? If you are indeed penetrated by the spirit of the religion you have embraced, if you are true followers of the Saviour you have acknowledged, an object like this cannot but be regarded by you as of incomparable importance. It is the high privilege of the ministry that this, the winning of souls to righteousness, the extension of the Redeemer's kingdom, is its very end and object, the constant and professional aim of its members; and this privilege is one sufficient in itself to counterbalance all the labors and all the discouragements of that profession, were they ten times more



than some morbid fancies have represented them; sufficient in itself, it would seem, to attract to the service of the altar the best powers of generous youth and vigorous manhood. But in this privilege others may share. Others may counsel, may watch and pray, may exercise Christian influence over those around them, by word and deed, and thus become fellow-workers with their Saviour and with their God for the salvation of mankind.

But perhaps to none does the call of duty, from the considerations which have passed before us, so powerfully address itself, as to the large class who are friendly to religion, but not decidedly and professedly religious men. If the views I have presented be correct, there is now a contest approaching between Christianity on the one side, and irreligion, immorality, national and individual depravity on the other. Such a contest is in fact always taking place; but now more than ever is there need that the progress of evil should be met; and men are meeting it. It is time then that every one should take his side. It is as when Moses, in a time of general defection, proclaimed through the camp the startling appeal, "Who is on the Lord's side?" But one wide difference exists, characterising the difference between the Jewish and Christian systems. Moses, when the tribe of Levi had gathered to his banner, sent them forth to slay the idolatrous rebels who were worshipping the image that their own hands had made. Not such the commands addressed to us. We arrange ourselves on the Lord's side, not to destroy, but to save,—to save by the influence of mild persuasion and religious example, to save from moral ruin and final condemnation those who are our friends, our associates, the members of our families, the objects of our tenderest affection.

'My friend,' you may reply, 'I honor religion, I hope to share its blessings. In private I read its records, and employ its language of prayer to Heaven. But I do not see the necessity of acknowledging it before the world. If it has its influence over myself, that is enough.' Friend, religion cannot have its perfect influence over any one, until it is professed. You cannot have, till that step is taken, the sense of responsibility to God and man which is so powerful an auxiliary. You cannot experience the affecting emotions connected with participation in the Supper of the Lord. You cannot feel that harmony of spirit with the Supreme

Being which would result from the consciousness of having given yourself to his service. And even were it otherwise, your duty to your fellow-men is not performed, while you fail to bear testimony to the great cause of their salvation; your duty to your God is not performed, while you fail to engage in his service, openly, decidedly; your duty to your Saviour is not performed, while one of his express commands is neglected, and his religion left without the aid which it might receive, however slight that aid may be, from your influence as one of its professed adherents.

Brethren, we "wait for the consolation of Israel;" we wait for the religious and moral regeneration of our country, for the growth of piety in our own hearts and those of others around us;—let us not wait in idleness, nor in indecision. Whatever others may do, and whether the calls of providence and of grace be heeded by them or not, let us feel that it should be ours, to take distinctly our stand for religion and for virtue, with the words and in the spirit of Joshua,—“Choose ye this day whom ye will serve, but as for me and my house, we will serve the Lord.”

Finally, to the impenitent, to those who have entirely neglected their own spiritual interests, the subject we have considered presents a forcible appeal. For your rescue God has arranged the means of providence and of grace; for your conversion Christians are waiting, as the good of former days waited “for the consolation of Israel.” That religious faith and hope, which to you seem of so little value, are regarded by others as the most blessed gift of God to man. Strive then, watch, pray, that a share may be yours in the great salvation of our God. If you have found that there needed something more rich than worldly pleasures, fully to satisfy the mind; if the thought has occurred to you, that these things cannot always last, and there must be truth in what religion says on the great themes of duty, responsibility and heaven; if you feel grateful for the mercy of your God, grateful for the love of your Saviour; then pause, repent, forsake the bondage of sin, and choose that heavenly wisdom for your guide, whose “ways are ways of pleasantness, and all whose paths are peace.”

## NOTICES OF THE LATE REV. PETER WHITNEY.

Much has already been said, in our public journals, of this venerated minister, recently deceased among us, which only makes us more desirous of noticing in the *Miscellany* a character of so much excellence. We have therefore attempted to gather the substance of what has been said by others, and sum up, as it were, the evidence of many different witnesses, competent to testify, each without concert, viewing him from a different position; yet all most remarkably coinciding, not merely in the general outline, but in the detailed particulars of his character.

Mr. Whitney was born at Northboro', Ms., January 19, 1770. He was the son of the revered minister of that town, bearing the same name, whose dignified form many of us yet love to call to mind; the very last to wear that memorable badge of his profession, the large white wig, and who wore it to his sepulchre. He also was the son of a clergyman, Rev. Aaron Whitney, the first minister of Petersham. The united ministries of the three covered more than a century, from the year 1738, when the first was ordained, to the decease of the last in 1843. All of them graduated at Harvard University; the subject of this notice in the class of 1791. He was directly employed as Assistant Preceptor in Derby Academy, at Hingham, where he remained several years, and prepared himself for the ministry. After preaching as a candidate in several places, he was ordained at Quincy, February 5, 1800. Soon after his ordination he married Jane Lincoln, daughter of Mr. Nathan Lincoln, of Hingham, who died November 11, 1832. Four of their children, two sons and two daughters, still survive. The eldest son was Rev. George Whitney, late junior pastor of the church at Jamaica Plain, Roxbury, whose lamented death a year since has been recorded in our pages; being the fourth of the family, in direct succession, who sustained the ministerial office. In June 1835, when his advanced years required some relief, Rev. William P. Lunt was associated with Mr. Whitney as colleague Pastor; yet he uniformly took part in the communion service, occasionally preached, and shared parochial duty with his colleague as long as his gradually increasing infirmities would permit. He at-

tended public worship a part of the Sunday immediately preceding his death, which took place very suddenly on the morning of Friday, March 3, 1843. While conversing with his family, apparently in his usual health, he fell from his chair and immediately expired without a struggle or a groan.

As to the character of Mr. Whitney, all that needs to be said of any man is well said in a few lines of the *Quincy Patriot* of March 4th, the day after his death, probably by the editor of that paper. He speaks of him as "scrupulously just, honorable, and high-minded—a man of quiet energy, compassing much, and wisely and well, in little time and without parade; a man of liberal heart, that flowed where most needed,—silent and unobtrusive; a man of generous public spirit, ever aiming at the good of the community, to which he belonged; a man, whose faith was evinced by the habitual practice of all the Christian virtues, and whose affections centered with devoted attachment in the bosom of home." The town of Quincy, at their annual meeting, the week after the decease of Mr. Whitney, passed several resolutions which expressed the "sorrow of the assembled inhabitants, at his sudden death, and sentiments of profound reverence and regard" for his memory; which resolutions they ordered to be entered on the Town Records. They also recognise "the many eminent virtues of the deceased, in all the relations of life, during his residence in Quincy of forty-three years, as a beloved minister of the Gospel, as a worthy and exemplary citizen, an affectionate husband, a kind parent, friend and neighbor." This testimony is peculiarly honorable, as the town now consists of five religious societies, besides that to which Mr. Whitney had ministered, and of different sentiments from his own; so greatly has the population of the place increased. For Mr. Whitney was settled as minister over the whole town, there being then only a small society of Episcopalians, besides his own. He appears also to have left deep impressions of affection and esteem upon his former pupils, and upon those who were brought up under his ministry, but have gone to reside in other places. They agree in representing him as a man of a uniform and quiet temper, and great excellence of life; "at once unpretending, pure, kind, circumspect, affable and neighborly;" securing respect, without the least pride or affectation; a man of

great cheerfulness and humor, though it was never allowed to run into unbecoming levity, or unduly to encroach upon the gravity suited to his profession. Especially do *they* bear strong testimony to this good man, who for years were in his family, and saw him constantly in the midst of his children and domestics, surrounded also by the children of others, from different places and families, and of widely different tempers. To them "he was a living model of good manners, and of strict Christian morals. Most happily gentle, complacent, thoughtful, obliging, impartial, kindly and often playfully familiar, and yet vigilant, decided and energetic in his manner, he governed without force, and without severity; and thus made himself alike beloved and revered, by all who were privileged to be of his household."

But we must refer to the funeral sermon by his colleague for a full delineation of his character. He speaks of him as one, "who inspired an unusual degree of respect and love by his quiet worth." "His temper was serene and happy. His cordial greeting was a perfect cure for melancholy, and his bright and healthy smile was sufficient to put to flight a legion of morbid fancies. He had in his nature none of the 'envy and wrath,' which 'shorten life,' and none of that 'carefulness,' which 'bringeth age before the time.' His views of human life, of Divine providence, of God, were all cheerful. He was remarkable for great uniformity of character. The principles which he had once adopted, remained permanently by him to the close of his life." Thus it is evident, that Mr. Whitney possessed a remarkably well-balanced character. His mind was sound, sagacious and clear; his temper, quiet and amiable; and his judgment, adequate to every exigency.

As a scholar, he ranked among the best in his class at College, whence he afterwards received an appointment as Tutor, and an invitation to give the annual Oration before the Society of the Phi Beta Kappa, "both of which offers, however, he saw fit to decline;" for what reason we know not; but when we consider his unpretending modesty, it is natural to attribute it to "his humble estimate of his own abilities." He appears to have been no way aspiring and ambitious, except well to fill up the measure of his ordinary duties. For this he labored most diligently, and in this he was eminently successful. He always rose very early, even to

the last day of his life ; and was so judiciously methodical in the arrangement of his time, that he was prepared in due season for every service and was remarkably punctual to his engagements.

It only remains to say a few words of Mr. Whitney's professional character. And this is of the first importance. For under his sole ministry of more than thirty-five years, his society continued to prosper ; through the whole period they were a united and happy people, and large numbers were added to the church. "And yet," we are told, "he was never a *popular* preacher, in the common acceptance of the term." Indeed he was not. His voice was somewhat monotonous, though not unpleasant. He very seldom, if ever, lifted his hand, by way of gesture, in the delivery of his sermons ; and only now and then raised his eyes from his manuscript, to take a hasty glance at his audience. Yet from the satisfaction his services gave at home, and the very general favor with which they were received abroad, he may be considered, in the best sense of the word, a popular preacher. It has also been truly said, that he was not "a great man,—a man of brilliant genius, or of profound learning." Yet to accomplish what he did, demanded some of the most important elements of greatness. We must remember, that his was no ordinary field of ministerial labor. Among other circumstances, the influence of the distinguished men, living and dead, who have resided in the town of Quincy, has contributed to make that a peculiarly intelligent community. The most eminent of those men were well read theologians too, as well as scholars and civilians. Of one of them, the late Hon. Richard Cranch, the elder President Adams testified, that he "knew more Theology, especially of Jewish and Christian Antiquities, than any clergyman in Massachusetts." Such men, with their families, were always the staunch friends and supporters of Mr. Whitney, and among the most constant and gratified of his auditors. It becomes therefore an important question,—what were the pulpit qualifications, which so far protracted the ministry in this instance, and rendered it so highly satisfactory and useful ? It is certainly important to young men who are preparing to enter the ministry, as well as to the community at large, in these, may we not say, *degenerate* days, when the ministerial relation has become one of the most loose

and uncertain; and when all ministerial graces and accomplishments seem to be, by many, comprised in two short monosyllables, which we have heard to absolute loathing and disgust, and which we could not be persuaded to repeat, but to make ourselves sure of being understood, viz. *a smart man*. The secret of Mr. Whitney's popularity and success is not to be found wholly in the great integrity of his life and manners; much less in any assumed airs to captivate for the moment, or any exciting appeals to the imagination and the passions. It lay in his modest estimate of his own powers, and his supreme regard for the ministry committed to his charge. For no one could witness his public ministrations without the deep conviction, that he was "preaching not himself, but Christ Jesus, the Lord." It was found in the "simplicity and godly sincerity" of his manner. It was found in the deep solemnity with which he engaged in his work, and the exact propriety with which he performed all its duties. His preaching was to the understanding and the heart. His sermons were practical, serious, and impressive, and always "composed with great good taste." "In his devotional services he greatly excelled." "On all occasions he prayed with fluency, and with great propriety of expression." "His manner in administering the ordinance of the Lord's Supper and in solemnizing marriages was peculiar and excellent."

With such ministerial gifts did Mr. Whitney fill his appointed course, and was contributing his share towards improving the character of the New England pulpit, before those pre-eminent fellow-laborers, Channing and Buckminster, came to the work. His name deserves to be mentioned with honor, among such men as Freeman, Kirkland, and others their cotemporaries in Boston; and Porter, Harris, Richmond, and McKean, in the vicinity. "This set of men," to use the words of Bishop Burnet, when speaking of the eminent divines of his time, "contributed more than can well be imagined, to reform the way of preaching" among us; which had not yet been cured of all the faults of the English pulpit described by that prelate. Of these men we are also privileged to say, with Burnet, "I have writ the more fully, because I knew them well, and have lived long in great friendship with them—so I have really learned the best part of what I know from them." And feign would we, that the successors "of those who have al-

ready gone off the stage," might continue "to fill their room" with a still longer period of greater usefulness. But alas! we have fallen upon most capricious times. And when those few venerable relics of the last century,—oh, how few!—shall have gone up, shall we ever again be permitted to see an aged minister occupying alone a New England pulpit?

A theme is here presented, which it might be profitable for us to pursue. But we have already exceeded our intended limits, and must for the present defer whatever remarks it might suggest.

L. C.

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#### HUSBANDS AND WIVES.\*

I do not wish to speak here of the rights of husbands or wives, nor whether in the present day, instead of the passage, "Wives, submit yourselves to your husbands," it should not be rendered, 'Wives, feel yourselves equal in all things to your husbands.' My aim is, to point out wherein I fear husbands do not love their wives as St. Paul says they should, namely, "as Christ loved his Church."

Alas, alas, why is it that while the husbands of our community labor hard for what their wives "shall eat, and what they shall drink and wherewithal they shall be clothed," they think so little of what moral and intellectual culture their wives receive. A husband has taken from a community of friends, parents, brothers, and sisters, one beloved inmate, and it may be that he has borne her from her parental home to his, far, far away. New friends are given unto her, new occupations are hers, and he who could find time before marriage to visit, aye, and to journey, and that frequently, now finds it impossible to leave home with his wife for a jaunt of pleasure; and what is far worse, is now so completely

\* This paper was sent to us by an unknown correspondent, and we might have hesitated to insert it, lest we should be giving currency to an exaggerated statement of domestic evil, if we were not satisfied that it came from a female hand, and was written by one whose observation, rather than her fancy, furnished the outlines of the picture she has drawn.—ED. MISC.



immersed in business that he is yet more closely confined to his counting-room than he was before his marriage. He will tell you, 'the wants of his family are increased and he must increase his profits to meet the added expenditure, and to accomplish this he must attend more closely to his business.' At last custom becomes habit, and the counting-room is his home.

Do not let me be misunderstood. I believe in toil. We must all toil, some with our minds and some with our hands; but not all the time. "All work and no play," says the old spelling-book, "makes Jack a dull boy." All business and no interval makes a heavy, dull man. Our souls must be revived by the air of nature. The soft breeze of summer must fan our cheeks in the stroll in the country, if we wish to endure the heats of summer without debility; just so must the vernal hours of companionship and recreation invigorate our minds for the toil it sustains. He who in his youth and manhood kept up a little at least with the current literature of the day, now finds it oftentimes impossible to read more than the newspapers, the books necessary to his profession, or his ledger, and even the first of these are taken too exclusively at his office, where he pores over them during the hours he might at least give to his wife and at any rate amuse her with the events of the day. He goes to his office early in the morning, and returns late at night after a day of anxiety and toil, dissatisfied and tired, and sinks into a state of listless repose upon the sofa or into an arm-chair, silent and uncompanionable. Sunday is his day of rest. Perhaps he does make a sacrifice to appearances and custom and is seen in his pew at church, but the rest of the day is spent in playing with his children, listening to the news of the week from his wife, and revolving in his own mind what he shall do to-morrow.

And where, meanwhile, is the wife of his bosom? What are her occupations? He has placed her in a new home, a new sphere. She who had sipped but bright and joyous draughts from the cup of existence now finds that her own pleasure is not alone to be consulted, and she who by the bad state of our education has never felt the responsibilities of life now discovers that others look to her for their comfort and well-being. She feels the weight, and almost sinks under it. If she tells her little troubles to her husband, he looks surprised, perhaps he wonders at the mountains

which rise in her eyes and hers alone, wishes she knew some of the troubles of business and then she would not complain of her cares, laughs, or replies with a slight sneer. The sensitive wife withdraws into herself, and determines that he at least shall never hear her complain again.

Gradually she finds the hours her husband gives her lessening in number, and if she ventures to remonstrate, his answer is, (not given in the spirit of unkindness, but of mistaken duty,) 'My dear, if I neglect my business, I shall soon have none.' And once more the wife is quieted, but not convinced. In her long hours of loneliness she thinks upon the days of love and betrothal, and then on the first happy months of marriage, when her husband returned to his home with quick steps and glad countenance. Still believing in his superior judgment, she thinks perhaps he may be right, and as she gazes upon the sweet faces of her children she hopes, yes, she is sure, it is best that they should have "wherewith they may be clothed," but dearer yet, that they should have a good education, and she believes that to accomplish this she ought not to murmur at the self-sacrifice her husband makes for them. Household duties occupy her in the morning, and to pay or receive visits consumes another third of the day, and the rest is too often spent in whiling away the hours in reading a novel, gazing from a window, or if their circumstances will not admit of this, in bending over a needle. It may be that, except for a few hours in the morning, this has been her sole employment. She gives up the accomplishments of her youth, for no loved ear now listens to the melody, no inquiring glance asks for the production of her pencil. Accomplishments were practised for the pleasure they gave to others as well as herself, but now she dwells alone in her home and she turns from them in sorrow. She takes no pleasure in cultivating her mind, for who will appreciate it, and she has not the love of knowledge which makes the acquisition of it in itself a pleasure. She has no one with whom she can converse about what she has read, and why should she do it? She only learns of the progress of art and science from the words she hears her children repeat as they con over their daily lessons. No one assists her in the care of her children or the government of them, and when they have for a year or two been beyond her maternal authority,

they must be sent to boarding-schools without good principles or good examples, and grow up just like their parents. They know the name of father only as of one who stays at home on Sunday, who supplies money to defray expenses, and to whom a last appeal is made when the mother's authority has failed, but who is ignorant of their wishes, wants or hopes. And thus the life of the wife and mother glides on, with a husband but not a friend; and at last she either sinks into a mere household drudge, turns into a fashionable old lady, or becomes to all appearance pious, that is, as far as frequent going to conferences and prayer-meetings makes piety. And there she finds at least company and companionship. But at home she hears nothing of what once interested her—of high and noble aspirations, of aiming after the beautiful and the eternal. A void is in her heart, and thus she fills the yearning of her bosom. She would have taught her children better had she known how, but she is just where she was when she married. No progress is made, save what the maternal instinct brings to her.

Oh husbands! think upon your duty. You, who have taken a wife from a happy home of kindred hearts and kind companionship! have you given to her all of your time which you could spare, have you endeavored to make amends to her for the loss of these friends? Have you joined with her in her endeavors to open the minds of your children and give them good moral lessons? Have you strengthened her mind with advice, kindness, and good books? Have you spent your evenings with her in the cultivation of intellectual, moral or social excellence? Have you looked upon her as an immortal being as well as yourself? Has her improvement been as much your aim as your own? Has your desire been to "love her," as St. Paul commands you, and to see her "holy and without blemish?" Has your kind word soothed the irritation of her brow? Has your arm supported her in the day of trial and trouble? Have you truly been a help-mate to her whom you have sworn before God to love and cherish? Husband, husband, shut not your heart against these words. You are her senior, you have mixed more in the world, and you have gained knowledge of human nature, and thus of human weakness. Let this knowledge add to your desire to serve, to assist and to cherish her

in all Christian virtues. Let your children have the example before them of parents bound by one tie, one hope, united here and forever, whom no cross can sever, and whose pure minds cast a bright reflection upon all around. You, whose married life has been short! aid and counsel your young wives. Let their troubles be yours, and their joys also. Rejoice with them in their happy trifles, soothe them in their sadness. Spare them all the hours you can from business, for it is their due. And, wives! thank your husbands for it, and feel that your lot is a blessed one.

I am persuaded many are neglectful of their duties from want of thought. They believe their chief duty is, to get an ample, or, if possible, an elegant support for their families, and it does not enter into their minds that there are other as paramount duties as these,—to watch over and to cherish the *moral* and *intellectual wealth* of their families.

Listen to the sad words of truth. "Mary, love," said a lady one day to a friend of mine about to be married, "never be anxious to have your husband acquire wealth, never desire a rich husband. When we married, our house was small, and the furniture plain; but my husband always came home to dinner, and often in the afternoon or towards evening would he come and take me to walk—such happy walks. But now," she added with a sigh, "I never see him from morning until evening, and then it is often late and he is so tired. I have wealth and luxury, every thing for my ease; but a servant always assists me to my carriage, my husband never. He never finds time to accompany me. I imagined it would have been different, when I anticipated these riches, and I often look back upon that small house and those hours of sweet companionship and wish I could enjoy them once more:" and the tears fell upon the rich robe, the embroidered handkerchief and jewelled hand.

Many in their experience resemble this poor lady; and methinks I hear the cry, 'give me my husband—his company and counsel, and less of his *money*!' Can you resist this cry, this appeal, this earnest prayer? Oh no. Kiss that brow which has become darkened by disappointment, and once more pronounce in the sight of heaven those vows and resolutions which may make you truly a husband.

There is another picture, bright and beautiful, but nevertheless as true, where hearts are united for mutual happiness and mutual improvement; where a kind voice cheers the wife in her hour of trouble, and where the shade of anxiety is chased from the husband's brow as he enters his home; where sickness is soothed by watchful love, and hope and faith burn brightly. For such there is a great reward, both here and hereafter, in their own and their families' spiritual happiness and growth, and in the blessed scenes of the world of spirits.

And wives! do you also consult the tastes and dispositions of your husbands, and endeavor to give to them high and noble thoughts, lofty aims, and temporal comfort. Be ready to welcome them to their homes, gradually draw their thoughts while with you from business, and lead them to the regions of the beautiful in art and nature, and the true and the divine in sentiment. Foster a love of the elegant and refined, and gradually will you see business, literature and high moral culture blending in "sweet accord." And with such examples your children shall grow up in virtue and goodness, and "rise up and call you blessed."

A—A.

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SECOND LETTER TO A SUNDAY SCHOOL TEACHER.\*

MY DEAR FRIEND:—The hints in my last referred only to your duties while you are occupying your seat in the Sunday school: but it does not seem to me that your whole duty can be then and there fulfilled. There is a duty of *preparation*, which has claims upon some other portions of your time. How much of that time you can give to the task, must of course be measured by the demands of other and prior claims, and your own conscience must decide on the comparative importance of each. Remember it is one of the ruling weaknesses of our sex, that when we are once interested in a benevolent purpose, our enthusiasm runs away with our judgments, and bewilders our consciences. We immediately make the grand mistake of seeing things no longer in their true

\* See *Miscellany*, Vol. viii. pp. 91—97.

proportions. The one good thing which has taken hold of us seems to us the best of all good things; by-and-bye nothing is to be compared with it, other things must be neglected that this may have more and more of time and energy, and we forget that it is not thus that God and Christ look on the great field of duty. I repeat that our sex are continually giving serious ground for this charge, and it is not so light a one as they imagine. They may talk of it as an amiable weakness, or a noble weakness, and say it is much better than the other extreme of cold inactivity; but this does not make it right. Much fine sophistry may be uttered in its defence, but after all it is a weakness, it is positively *not right*. I would have you rise above it, resolve to be always completely right, if possible; aim at no incomplete, one-sided goodness. Let wisdom—not worldly, but true Christian wisdom—seem to you the highest of all attainments; it includes all forms of goodness, and under its guidance you will calmly compare the claims of all duties, great and small, give each its due portion, neglect nothing, over-do nothing, use your whole time and power to the best possible advantage, live out your whole nature, your whole life. Do not think it better to live under the guidance of mere good feeling, however ardent, than of that prudence which the poet beautifully calls “heaven-eyed.” Do not place warm excellent impulses above calm, active, glorious *principle*, the true spring of power and usefulness.

Principle will take all your relations into consideration and see that none be slighted for the sake of any. Principle will not let you fall into an error quite common among the zealous, of fancying that they are beset by conflicting duties, that they are called upon to sacrifice one duty to another, that they are perplexed on all sides, must submit to unjust censure, and go through great trial. Principle will enable you to disentangle claims, shake off undue prepossessions, find ways of doing everything in quietness and regularity. If you are of an enthusiastic temper, all this will be distasteful to you, but years of earnest observation have convinced me that it is truth, and truth very important to the welfare of Sunday schools, and all institutions, in which there is much of female effort and influence.

I will return to the immediate subject of this letter, *preparation*. What your preparation is to be, may require some reflection.

Your object is, to make the children better, more pious, to make them love God, Christ, and goodness, and shrink from sin. You look to the Scriptures for great assistance. But many young teachers feel themselves embarrassed in using the Scriptures with their classes. They know it is of no use merely to read the Bible without understanding what is read; but when they come to the work, they find much in the Bible which they do not themselves really understand sufficiently to explain it. They are perhaps amazed to find that they have been satisfied for years with getting only the most vague impressions, even from familiar passages of Holy Writ. The discovery of this fact has been, to many, one of the first blessings derived from entering on the duties of a Sunday school teacher. It will lead you to patient study of the Bible, especially of those portions in which Gospel truths and practical Christianity are set forth; for it is with these you will have most need to deal, from these you will get most help in your real task of helping children to become Christians. Solitary study will be necessary. A moderate and judicious use of commentaries may aid you, but beware of depending too much upon them. Reject them not; trust them not wholly. It will be well to compare the different opinions of various writers occasionally, and then make up your own independent conclusions; you will be better prepared to answer the questions which may be unexpectedly put by intelligent children, who have been subjected to different religious influences.

Be ready to do more than explain the Scriptures to your pupils: you have done little when you have taught them only to *understand*, though that be indispensable. You must learn to apply what is read to the wants of the readers, and make them feel its power. Much of this application and appeal will come to you during the glow and excitement of teaching, and I would have you trust much to such glow and excitement. Still, while you are a beginner at least, I would have you meditate previously not a little on the best way of accomplishing this object. Treasure up illustration, arrange your thoughts, prepare yourself in the midst of week-day avocations for the Sabbath conversation with your pupils.

But if your pastor holds Teachers' meetings, as is usually the case, for the express purpose of assisting his teachers in prepara-

tion for their Sunday's work, use this opportunity also, in conjunction with solitary study and meditation. It will encourage and strengthen him. It will show your sympathy with your fellow-teachers, and so strengthen them. It will probably unfold to you the operations going on in other minds upon the very points which occupy your own, or ought to occupy it, and so by the power of suggestion it will awaken and strengthen you. Directly or indirectly, if you go to these meetings in a right spirit, they must bless you.

Still, there is a point of much difficulty connected with teachers' meetings, as many pastors will tell you; and here comes in another question of your own duty, as one of the body. The character of these meetings varies much, but the usual complaint is, that only two or three of the teachers will open their lips, except in private whispering conferences with each other, which do not help, but disturb him who presides. The teachers gather around their minister professedly to be helped in their work of preparation, only *helped*; and then leave him to do all, to read, think, talk, and divine their thoughts, difficulties, wants, as he can. They make that which might be to him an evening of delightful and profitable intercourse with them, an evening of toil—real, and almost solitary toil; constituting another drain upon his energies, a sort of mere extempore appendix to his pulpit preaching. They might supply him with fresh topics for sermons, with fresh spirit for writing: they take from him both time and strength. Is this kind, grateful, right? Do you fulfil your whole duty as a Sunday school teacher? When you enter on that office, remember it has many relations, and one is towards the pastor. If he do his duty to you, there is the more reason why you should strive to perform yours affectionately and fully to him. *Help him*. To you he looks, and has a right to look for assistance in all possible ways. Your little band has a greater privilege than the rest of the congregation, in having more frequent and direct opportunity of helping him. Consider this as one sacred portion of your responsibilities.

But the point of special difficulty to which I have alluded, is the *cause* of the chilling silence, which so often holds a teachers' meeting apparently spell-bound. Believing as I do that the cause is not what it appears—apathy, (for the indifferent stay away altogether



from the meetings,) it seems wrong to rebuke it. In many instances it is modesty, genuine modesty, which keeps closed the lips that almost speak in spite of it, so strong is the interest felt in the solemn topics discussed. Many a warm heart, quick intellect, and anxious spirit, are very busy in the circle, where only two or three voices are heard. Those two or three, how thankful often is a pastor for their utterances, if they express any measure of sense or goodness! How startled and gladdened is his heart when a new tone is heard, perhaps only timidly putting some simple question. Could the whole group but be convinced that each has some power and some duty in this way, how much greater sympathy, enjoyment, and profit might all derive from the gathering. It is not that those who do speak here, throw off modesty; I have seen clergymen relying for assistance on these occasions upon the very individuals who have never in their whole lives been charged with unbecoming self-confidence. Modesty keeps many silent; yet some do speak, and all might speak without breach of modesty. I would urge you to make yourself able to speak, in all humility, by various methods. You are not called upon to utter confessions, to exhort, to declaim, to be eloquent. I am slow to believe in any necessity for these things, any real efficacy, any promotion of true humility by them, in assemblies of lay-men and women. But you probably have doubts and difficulties in your mind on various matters connected with your office, or with what your pastor reads or utters. Ask a question, if you can do nothing else; no matter if your voice falter and your cheek burn; none will respect you the less for that. You will have made an effort for a good purpose, and that alone will help your spiritual strength; you will have helped your pastor, which is no small kindness; perhaps you will have started a discussion, in which truth will be elicited. At first, you might find it advisable to carry one or two questions to the meeting in your mind; and as you grow more familiar with your position, you will find yourself putting extempore questions, which is better: you will think less of yourself and those about you, more of the objects which bring you together. Having broken the ice—a fitting phrase indeed—you will in time become so warmed and engrossed that you will be prompted even to answer questions, or venture remarks in the true way—almost unconsciously. It is habit

which has made that easy and natural to some, who once found it as difficult as you now do. Feel that you ought to bear a part, get interested in the subjects brought forward, be anxious to assist all and make the meetings pleasant and profitable, give your thoughts to God and the cause of piety, and you will fall into a blessed forgetfulness of yourself, you will sometimes be able to speak, be prompted, impelled to do it.

It must be owned that the temptations of human nature follow us into the teachers' meeting. It is a sphere in which vanity and arrogance may find opportunity of exercise, in which an undue loquacity may become an annoyance and hindrance. It is not the most common danger, but it does exist. If you are able and willing to bear a part in the discussions at such a meeting, look well to your motives, scrutinize them with frequency and severity. Beware of talking to the exclusion of others, but rather try to bring forward the diffident. Beware of a consciousness of talking well,—the bane of many who might be better, and do more good, did this not interfere. Beware of disputing for the mere sake of argument. It may keep the conversation alive, and so seem not only innocent, but useful; yet it has many dangers. Treat the opinions of all with the deference of one who knows that he may err. Hurt not the feelings of one sensitive heart for the world; this is what I call Christian courtesy, and there is no fitter place for its exercise. In observance of this rule, broach no opinions which may wound the truly religious sentiment—or prejudice, perhaps—of any present. There should be free discussion at these meetings, if anywhere; but here, as everywhere, freedom may become license, and I repeat that nowhere should the wholesome restraint of Christian courtesy be more strictly observed. Above all, do not set yourself up against your pastor in a victory-seeking spirit. It cannot help religion. If he seem not to be a match for you always in argument, beware of feeling it too much yourself, or of seeking to make others feel it. It is a temptation which comes to few in a community like ours, where the clergy as a body are men of so much ability, education, and of that sincere piety which aids all the powers. Still you may be called upon to resist it, and I entreat you to do so, as you would shun a bad disposition in your own heart, the giving of pain to one who has not deserved it of you,

and the diminution of the advantage derived from his influence in the teachers' meetings. All Sunday school teachers should feel themselves subordinate co-workers with their pastors—*emphatically co-workers*—but let none think you would have the word *subordinate* omitted. It is an injury to the great cause of Sunday schools, when the community at large have an opportunity to charge the teachers with a self-magnifying spirit.

There is another portion of the work of preparation, in which you must consult other demands on your time and interest, again remembering that you were a daughter, sister, or perhaps mother, before you became a Sunday school teacher, and that you have no right to merge these characters and their duties in those of the teacher. Yet this is an important portion, and I would have you give to it every hour and all the zeal you can consistently. Become as intimately acquainted as possible with your pupils, with their whole natures, intellectual and moral. Learn as much as you can of the influences to which they are subjected through the week, not by mere inquiries of themselves on the Sabbath, but by visiting them, by studying the characters of their parents and of others with whom they pass much time. Endeavor to establish a confidential and sympathetic intercourse between the parents and yourself, making them feel that you are entering heart and soul with them into the real interests of their children. Include, in this bond, if possible, the week-day teachers of the children; so may you get insight into their individual characters. They have many temptations through the week, and then manifest many peculiarities of strength or weakness, of which you can see little in the Sunday school, but with reference to which you might judiciously apply all its high influences, if you had but this needed information, this necessary preparation. I say nothing of the increased personal influence which such a course would give you. It would manifestly be an advantage. Let me warn you however against resting too well pleased with that as an end, which should only be considered a sacred means. I have heard teachers speaking of the extravagant affection entertained for them by their pupils in a way which betrayed more of gratified vanity, than they suspected themselves capable of feeling,—so insidiously does the serpent glide into the holiest shrines.

I have but glanced at those subjects of reflection which seemed to me most important to you at present. These remarks may *suggest* much, and one year's experience will teach you whether I have over-stated or under-stated any duty or temptation. Entering on your office with the sincere wish to do good, you will gain wisdom daily, and in spite of occasional moments of discouragement and weariness, you will see at last that you are both gaining and doing something for your own soul, as well as those of others. Be hopeful, be persevering.

L. J. H.

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#### NOTICE OF THE LATE REV. JOHN SIMPKINS.\*

WE cannot remember without sadness the frequent bereavements with which the churches of our denomination have been visited, during the last four or five years. Within this period death has greatly thinned the ranks of our clergy and found many illustrious victims. The names of some may have been overlooked in our reckoning, but the catalogue which we have made from our own recollection merely is longer, we apprehend, than most of our readers would have imagined. We give the names as they come to mind—without regard to the order of time. Kirkland, Ripley of Concord, Bancroft of Worcester, Thayer of Lancaster, Harris of Dorchester, Tuckerman, Bascom of Ashby, Shaw of Eastham, Follen, Thacher of Savannah, Phipps of Cohasset, Ritchie of Needham, Richmond of Dorchester, Whitney of Jamaica Plain, Channing, Parkhurst of Deerfield, Swett of Lynn, Wells of Groton, Whitney of Quincy, Simpkins of Brewster. Of these twenty, two thirds were entitled, as well by their virtues and wisdom, as by their years, to be ranked amongst the fathers; whilst all have left behind them a reputation which reflects honor upon their families and their denomination.

\* A considerable part of this article is taken from a Sermon, the body of which would have appeared in the first instance in the *Miscellany*, if the family of Mr. Simpkins had not desired a few copies to be printed for distribution amongst the friends and parishoners of the deceased.

We wish to occupy a few pages of the *Miscellany* with a simple and merited tribute to the deceased father, whose name closes the list we have given above—Rev. John Simpkins of Brewster, Mass. If long and faithful service in the Christian ministry, an unspotted character, and a mind well disciplined and wise, present substantial claims to our respectful and grateful remembrance, few men are more worthy of commemoration. Amongst the names which we have enumerated, there are several which have been rendered more conspicuous by the possession of shining abilities, and obtained greater celebrity by the production of striking and extensive effects, but none that are more affectionately remembered, or that have secured a more enviable reputation for many of the most estimable qualities of mind and heart. Others may have exerted a wider influence, but none a purer and better.

Mr. Simpkins was born in Boston, on the 16th day of April, A. D. 1768. His father was for more than fifty-five years, from 1776 to 1831, the year of his death, an officer in the New North church; and for many years the senior and presiding deacon of the Congregational churches in this city. His mother was the daughter of Samuel Grant, also a deacon of the same church; who was elected to that trust on the 6th of December, 1742, and discharged it for more than thirty-four years, to the end of his life; which took place, as far as we have been able to ascertain, about the year 1777.

Descending from such an ancestry as this, it is easily to be accounted for that the subject of these remarks should have early imbibed a strong attachment to religion and the church, and a predilection for the sacred calling. His early studies were prosecuted partly at the Latin Grammar School in Boston; but principally at the Academy in Andover. He was admitted to Harvard University in 1782, and graduated, with a respectable reputation for scholarship and an enviable credit for purity of morals and integrity of heart, in 1786. Soon after leaving college, he undertook the duties of an assistant in Andover Academy, to which he devoted himself for about eighteen months. He commenced his theological studies under the tuition of Dr. Emmons of Franklin; continued them with the assistance of Rev. Mr. French of Andover, and subsequently completed them at Boston and at Cambridge.

Mr. Simpkins entered upon his public professional labors in

1789, and in about two years after was ordained as the minister of a large and respectable congregation, in what was then the north parish of Harwich, but is now the town of Brewster. With a feeble constitution, he was enabled by strict regularity of living, by a peaceful conscience and an affectionate temper, to perform, with infrequent interruptions, a great amount of ministerial labor, and to attain to a "good old age." To his pastoral duties, which were at times rendered peculiarly arduous by the wide space over which his flock were scattered, he devoted himself with unwearied assiduity. His intercourse with his people was cordial and affectionate, without familiarity. His manners were gentle and pleasing, but dignified. Though he sought to conciliate, he never condescended to part with his self-respect. He was a quiet, but keen observer, without censoriousness. Though remarkably shrewd in reading the characters and detecting the motives of those around him, he was habitually charitable in his constructions. He greatly enjoyed social intercourse, and received in the families of his friends as cordial a welcome as he gave to them in his own.

The connexion of Mr. Simpkins with his parish continued unbroken and mutually satisfactory, during the long term of forty years. At the expiration of this period his increasing deafness and infirm health compelled him to ask a dismissal, which, after the delay of a year, was at length granted, and he preached his valedictory sermon in October, 1841. His public services were characterized by great seriousness of manner, evangelical plainness and earnestness of speech, and correctness and clearness of style. His favorite topics were the goodness and mercy of God, and the obligations of all men to love and be grateful to Him as their beneficent Father. The necessity of repentance towards God and of faith in our Lord Jesus Christ—the burden of Apostolic preaching—was continually and faithfully urged upon his flock. Such instructions as these, seconded and rendered impressive by his own purity of life and pious conversation, could not, we may be sure, return unto him void. From year to year, the hearts and consciences of many were convicted by his admonitions, and responded to his fervent appeals. And towards the close of his ministry, especially, the good seed so perseveringly sown for many years sprang up abundantly, and brought forth fruit an hundred

fold. During the years 1818-19, it is recorded by him, that "a great and serious revival of the religious life occurred in his parish, in the course of which many whole families were baptized, and more than fifty respectable individuals presented themselves for a participation of the Lord's Supper."

One of his chosen maxims was, that the *medium between extremes* is the safest path,—that truth may generally be found between conflicting opinions; and that any truth stretched, according to a prevalent inclination in human nature, beyond its proper bearings and dimensions, stands thenceforth at variance with other well established verities, and not only terminates in error, but becomes one of the most prolific sources of error. By this maxim he sought to steer his religious course peacefully and consistently, between the opposing currents of theological opinion and sectarian controversy. Like many other excellent divines and excellent men, he persisted in maintaining, that it is possible to find a middle ground between contending partisans, and that this ground is not only tenable, but the post of honor, of happiness and of usefulness, to the followers of the Prince of Peace.

Mr. Simpkins's published writings were few; but those few are of a character to do credit to his mind and heart. They consist chiefly of services at ordinations. In 1828 he established and undertook the editorial charge of a religious periodical, entitled the *Christian Visitant*—published once in two months, simultaneously in Boston and New York, for the space of two years. Its chief design was to promote practical piety, the cause of which was then especially in danger of being neglected, in the heat of theological controversy. Most of its articles were furnished by himself, and indicate a healthful intellect and a spirit of unaffected piety.

Since the dissolution of his ministerial connexion, it has been the habit of Mr. Simpkins to spend his winters amongst his children and numerous friends in his native city. These seasons have afforded him unspeakable refreshment and delight. To the last, the faculties of his mind remained unimpaired; his interest in the passing events of the day unabated; his attention to the changes and progress of theological science unwearied; whilst his desire to keep pace with the valuable issues of the press was quickened rather than diminished. Every annual visit seemed happier than

the former, and the last the happiest of all. He had often spoken of the probability of these pleasant seasons being soon interrupted by death; and the thought had often occurred to his mind that the present winter might bring them to a close. Every thing, both in his outward affairs and in his inward condition, was brought and kept in readiness for his departure—come when it might. And the angel of death could not have been commissioned to bear his spirit to its heavenly home at an hour, or in a manner, more opportune and felicitous, than those in which it executed that solemn office. In the bosom of his own family, who loved him as a husband and a father, no more than they venerated him as a Christian and as a man,—by a short and not a peculiarly distressing sickness,—allowing him, in its comings on, to talk in glowing language of the goodness of God, and of the visions of glory that flitted before his up-looking spirit, and at the conclusion of its work, lulling him into a deep and gentle slumber,—he gave up the ghost and slept with the fathers, on the 28th of February, 1843.

It is a fact worth recording that, at the time of his resignation in 1841, Mr. Simpkins was only the third minister of the First Church in Brewster, since its formation, October 16, 1700—a period of more than one hundred and forty years. This circumstance, creditable alike to the parish and its ministers, affords a pleasing contrast to the instability and fickleness which in these days too generally characterize both pastors and churches.

Whilst preparing this brief memoir and investigating the personal and professional history of its subject, we have been more than ever impressed with the greatness of our obligation to the venerable fathers of our Congregational churches, the last of whose representatives are fast disappearing from our pulpits. We have found in the life of Mr. Simpkins the same manifestations which give venerableness and beauty to the characters of so many of the old clergymen of New England—the almost Apostolic sanctity, the intellectual soundness, the correct scholarship, the prudence coupled with guilelessness, the wisdom mingled with meekness, the dignity tempered with suavity, the independence softened by gentleness—such qualities as will always be necessary to the permanence, success and happiness of the ministerial connexion.

C. R.



## NOTICES OF RECENT PUBLICATIONS.

THE HOME: or *Family Cares and Family Joys*. By *Frederika Bremer*, Author of "*The Neighbors*." Translated from the Swedish by *Mary Howitt*. New York: Harper and Brothers. 1843. pp. 124, 8vo.

THE PRESIDENT'S DAUGHTERS. *A Narrative of a Governess*. By *Frederika Bremer*. Translated from the Swedish. Boston: James Munroe & Co. 1843. pp. 86, 8vo.

THE H—— FAMILY. By *Frederika Bremer*. Translated from the Swedish. Boston: J. Munroe & Co. 1843. pp. 212, 12mo.

No books, probably, are read by more persons in our community, just now, than these. We see them lying on all centre-tables; we find persons reading them, just as we have done, to pleasant circles of friends. We shall not speak of them therefore as to strangers. In saying this, we include *The Neighbors*, which has had a separate notice from us already. The titles of the three of which translations have appeared since that, we have arranged according to our estimation of their comparative excellence. *The Neighbors* should be placed second only to *Home*, and is far superior to the other two. In respect to dramatic rules Miss Bremer commits considerable errors. She is least successful where she is most ambitious; in her conceptions, that is, of character. Yet in connexion with some of her most singular characters, she writes truly fine passages. We have never been reconciled to Bruno; and we followed Serena to his home with trembling and fear. The power of the story depends greatly upon him; but we get little good from him after all. The Authoress seems to have a propensity in her different compositions to lead upon the stage some one individual marked by strangeness, wildness, unhealthiness of temperament,—Bruno, in *The Neighbors*; the blind Elizabeth, in *The H—— Family*; Sara, in *Home*; and though morbid in a milder degree, Edla, in *The President's Daughters*. Their peculiarities do not strike us always as peculiarities of nature.

Miss Bremer occasionally fails in an evident attempt to impress a certain sentiment upon the reader, as she would desire. This

appears in several instances where she doubtless intends to exalt single life—to show that the importance of marriage to woman's happiness is generally exaggerated. In this she is not always successful, though nearly so in Petrea. There is also, in several cases, an unfortunate choice of incident. We are constantly thinking, as we read,—were this or that slight thing changed, the whole would be unexceptionable. Not that we would have all that is disagreeable, harsh, sad, disappointing, taken away,—for it is not taken away from actual life. We would only have it natural, *like* the evil of life. In style Miss Bremer commands excellent resources. She is impulsive, familiar, and therefore often inclined to looseness and little inelegancies. But every thing is animated, and animates the interest. There is unusual freshness, vigor, spirit. People are made to talk just as they do talk, we presume, in Sweden; and very much as they talk all over the world. Children prattle; young girls frolic, weep, jest again, strike up ardent friendships, and write long and sentimental letters; elderly ladies gossip, when opportunities are favorable; bachelors, like the Assessor Munter, scold; youthful matrons moralize and are grave; unthinking fops, like Arwid, are desperately foolish. There is continual zest and piquancy in the narrations and conversations. Sometimes an event the description of which is ordinarily insipid, trite and dull, is given us here, by a few racy strokes, with most pleasing vivacity. An example of this occurs in the announcement, by the children, to the President and Miss Ronnquist, of the consummation between Alaric and Adelaide.

We wish to speak, however, particularly, and with especial commendation, of *Home*. Save the passage between Elise Frank and Jacobi, we take hardly an exception to it. *That* indeed, with the suspicions thus occasioned in the mind of the Judge himself, and worse still, in the mind of Elise's own daughter, is to us disgusting and altogether intolerable. It is too bad to belong even among "family sorrows." The existence of such a passion and such a jealousy is monstrous. The man who dared to express the one should have been no longer an inmate of the family he had so grossly insulted, and the latter is inconsistent with a husband's true, earnest affection. The difficulty is, indeed, very prettily healed in the book; but few married persons would acknowledge such weaknesses, or venture on such a trial. The first idea given of

Jacobi is one that it is hard to reconcile, throughout, with the man he afterwards appears. Such misjudgments of real capability, however, and such transformations too, do happen in the real world daily. In all other points we say, making allowances for national characteristics, the moral tone of the book seems to us wholesome and sound. The spirit it breathes is genuine and salutary. Beautiful thoughts, beautiful emotions, noble truths find expression in fitting accents. Without pretension to great regularity in unfolding the plot, or to startling effect in the catastrophe or by the way thither, all is in good taste, well-sustained, nature-like. Generosity, self-denial, piety, have the spiritual rewards that are their own, and their own only. The relation of the sickness and death of the son is full of pathos and religion. It is a worthy illustration of a manly, Christian resignation. Sara's history, too, offers just warnings and is not without too many prototypes. We must be permitted, by the way, to believe that there is a love, which without being so dangerously romantic as Africa's, is yet not quite so practical as that of Louise.

It is extremely offensive not to be able to open the newspapers without having one's associations with delightful works like these disturbed by the wranglings of publishers, and disputes about translations. We suppose at least there can be no hazard in saying, that in original subject-matter Mrs. Howitt has selected more happily than the translators in America.

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THE MEMORY OF THE DEAD. *A Sermon preached at the Unitarian Church in Lynn, February 24, 1843, on the occasion of the death of Rev. William Gray Swett, late Pastor of that Church. By S. K. Lothrop, Pastor of the Church in Brattle Square.* Boston. pp. 20, 8vo.

FIVE SERMONS of the late William Gray Swett, Pastor of the Unitarian Church at Lynn. *Not intended or prepared by him for publication. Printed for his parishioners and other friends.* Boston. 1843. pp. 56, 8vo.

THE death of Mr. Swett, in the full promise of his years and virtues, amidst indications of growing worth and usefulness and

the endearments of fresh domestic affection, was an event in itself deeply interesting, and suited to awaken sympathies even beyond the immediate circle of his friendships. It was his wish—and it was a touching token of his filial piety—that his funeral obsequies should be ordered so as best to satisfy his mother's heart: and having been wholly private, it was altogether reasonable, that his parishioners, by whom he was sincerely beloved, should seek another occasion to express their respectful regrets. Accordingly, in the church where he had ministered the discourse before us was delivered, in which his character is justly and happily exhibited. There was perhaps somewhat of delicacy in the task; for to solid excellences and endearing virtues were united some undeniable peculiarities, chiefly of manner, which from the simplicity, fearlessness, and generous independence that were also among his traits, were obvious even to strangers. To these Mr. Lothrop adverts with equal tenderness and truth,—to “his ready, playful, and finely touched wit, which he did not always restrain; his keen perception of the ridiculous, that led him to smile when some would be grave; a power of quaint, graphic, humorous description, which he sometimes indulged in a way not calculated to meet the entire approbation of those who can see nothing and appreciate nothing in life and character beyond their own formality and decorum. But,” as is added, “that all these were underlaid by a deep reverence for the essential truths and objects of religion; a hearty devotedness to his profession, a profound, childlike, trustful love of God, and a quick, tender, sympathising, practical love of man, is too clear to need to be proved; too justly appreciated, to need to be urged upon those who knew and loved him, who will cherish his memory and lament his loss.”

Mr. Swett appears to have especially excelled in his relations as a pastor. His heart overflowed with tender affections, and “on his tongue was the law of kindness.” His sympathies were as effectual as they were sincere: so that the suffering of every class,—and we adopt again the words of Mr. Lothrop—“the poor, the sick, the aged and infirm, the solitary and the sorrowful in the parish, in the town, and in every place where he ministered, will bear ample and honorable testimony to his unwearied kindness.”

Connected with the funeral discourse are five sermons, selected

from the manuscripts of Mr. Swett, and "printed for his parishioners and friends." There is always some hazard in posthumous publications like these, "neither intended nor prepared" by the writer for the press. Such are never the proper subjects for criticism; but in the present instance, we are confident they will yield gratification to those for whom they are designed. In the singular choice of the texts of two or three of the discourses we recognise the peculiar turn of the author's mind. But we remember the felicity with which he established weighty truths on unpromising foundations; and those, who knew him better and heard him oftener than we, speak with marked respect of the reverence, richness of thought, and deep seriousness of his devotional services.

As is noticed in the funeral discourse, "the past year has been marked by repeated instances of mortality in the clergy of this vicinity. Death has been busy in our ranks." Even since the departure of our lamented friend, more than one has been added to the great congregation: and monition has followed upon monition, which it will be our highest wisdom, as it surely is our bounden duty, to improve.

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A DISCOURSE *delivered in the First Congregational Church, Quincy, March 7, 1843, at the Funeral of Rev. Peter Whitney. By William P. Lunt. Published by request. Quincy, 1843. [With an Appendix.] pp. 29, 8vo.*

NOTICE has been taken, and use been made, of this discourse in the article which a friend has furnished upon the character of the late Mr. Whitney. We need only add, that it is a faithful tribute to the memory of one whom the writer describes in terms which prove at once the truthfulness and the delicacy of his own mind. Avoiding the language of panegyric, it delineates the traits which secured for the deceased the estimation of his friends and the confidence of his parishioners, through a life prolonged beyond the usual term, and a ministry that far outran what we have learned in these days to consider the limits of professional labor. The addresses to those who, in their various relations to the departed, were affected by the lesson of his removal—his bereaved family and re-

latives, his brethren in the Christian ministry, the members of the church and society with which he was so long connected, and the inhabitants of the town among whom he was as a patriarch—occupy a considerable part of the discourse. An appendix contains some documents relating to his settlement and his funeral.

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THE BELIEVER'S REST. *A Sermon preached to the First Church, on Sunday, March 19, 1843. By its Minister, N. L. Frothingham. Not published. Boston. 1843. pp. 16, 8vo.*

On the twenty-eighth anniversary of his ordination Dr. Frothingham delivered to his people instruction pertinent to the particular occasion as well as suitable to the times, and at the request of their Committee has printed his discourse for their use. The "rest" which comes from "believing," in this life, is the subject. Its nature and its grounds are described. "For we which have believed," says the writer to the Hebrews, (iv. 3.) "do enter into rest." This "text brings together two ideas, faith and repose, and declares the connexion between them." The faith which is productive of "peaceable fruits" is *reliance*. "He who trusts reposes. There is a certain confidence of the mind, that leans against the strong pillars of the all-wise Providence, and feels its safety." This conviction however must be built on "some positive doctrines;" and these doctrines Dr. Frothingham enumerates. "We believe in a paternal Sovereign of the world and of men;" "in his Son Jesus Christ, well-beloved, and the manifestation of his love to the world;" "in the spirit of the Lord, \* \* \* informing, comforting, vivifying, pleading with the conscience, purifying the affections, changing the carnal heart;" "in the Scriptures, as a holy testimony, a record of the Divine dispensations for the education and redemption of the human race, the great rule of faith and practice;" "in the life everlasting," the immortality brought to light by the Gospel, "the powers of the world to come;" "in the equal awards, the righteous retributions of that world,—peace for the patient sufferer and honor for them that endeavored well, and shame and pain for them that wrought iniquity." "Will any one," asks the preacher, "make light of these themes, and say that

they are inconsiderable? \* \* \* A parental Creator, a commissioned Saviour, a spirit of holy benediction, oracles of truth written and handed down for our government and consolation, hopes beyond time, existence [and judgment] beyond the grave;—these will he affect to slight as inconsiderable?" The discourse concludes with words of plain and affectionate advice to those who worship within what the preacher styles "the tabernacle of our well-known conservatism, in these unsettled days of religious conceits, extravagancies and divisions." He urges them to remember "that, apart from their general obligations \* \* \* they have duties also towards the form of faith they profess, and to that portion of the community to which they belong."

A miserable pamphlet has appeared in this city, entitled "Reflections upon the Believer's Rest. A Sermon, &c. By a Believer." We use this epithet with deliberation. A more unworthy performance we have seldom read. Its attempts at sarcasm are poor sneers; argument it does not profess to offer. Its style of composition is juvenile, its spirit such that we do not wonder the writer has withheld his name from the public. Had he kept his pages from the press, he would have rendered a better service to the Church.

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A DISCOURSE *preached on Sunday, March 23, 1843, to the First Congregational Society in Kennebunk, Me. Occasioned by the Death of Rev. George W. Wells, former Pastor of the Society. By Edward H. Edes, Pastor of the Society.* Published by request. Kennebunk. 1843. pp. 21, 12mo.

KENNEBUNK was the scene of Mr. Wells's longest ministry, where he endeared himself to his people by most faithful labors, and left impressions that abide upon living hearts. It was therefore a becoming act in his successor, to strike a note of sympathy with the feelings of his former congregation on their receiving the mournful intelligence of his death. Mr. Edes's personal acquaintance with the subject of his notice did not enable him to portray the character which he brought into view, so much from his own recollection as from the assistance which he acknowledges having received from other hands. His description however of Mr. Wells's

various excellencies shows that he was not a stranger to the traits which most distinguished him. The one word which he considers most applicable to him, at once for its justice and its comprehensiveness, is "truthfulness. He was a *true man*; true to the objects and aims of human life, considered in its distinctive and noblest relations." He possessed a rare combination of qualities, uniting to "deeply-rooted moral principle, strong intellectual powers, and untiring industry, the no less prominent characteristics of gentleness of manner and kindness of disposition." "Usefulness, the great aim of his life, was especially the aim of his preaching." "In his theological sentiments he was a Unitarian, upon principle and from investigation." Mr. Edes presses upon the people who once enjoyed the benefit of such ministrations, the solemn importance of living according to the instructions they received, that these instructions may not rise up in their condemnation at the judgment.

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OUR POLITICAL IDOLATRY. *A Discourse delivered in the First Church in Roxbury, on Fast Day, April 6, 1843. By George Putnam, Minister of that Church. Published by request of the Parish. Boston: W. Crosby & Co. 1843. pp. 16, 8vo.*

MR. PUTNAM has in this discourse spoken plainly and fearlessly, to the times and of the times. We do not regard it as one of his best sermons, but it abounds with strong truth and pertinent warning. If we were disposed to cavil at rhetorical faults, we should complain that he pursues his idea of representing a majority as a Sovereign, till it runs into a *conceit*. The idea however is founded in a correct observation of the tendencies and ways of our people, and is justified by many well-chosen illustrations. "Shall I not," says Jehovah through his prophet, (Isaiah x. 11,) "as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" This text suggests the remark, that "our nation is liable to the same errors and sins which have brought distress and ruin on other nations; and if we do as other nations have done, we shall suffer as they have suffered." But "our people think otherwise;" and to expose the unsoundness and mischief of their self-confidence is the purpose of the discourse.



Mr. Putnam regards the great danger to our republic—"the great and only peril with us"—as consisting "in exalting the popular will into a divinity;" "the only possible despotism for us, as threatening us singly and solely from the side of party passion and sweeping popular domination, *majority exalted into a tyrant.*" The character of this evil he exposes, and its consequences he portrays. He shows how it has already impaired the value of our free institutions, and corrupted the morals of the land; and how the vices, which we fondly suppose belong only to despotic or hereditary monarchies, really exist among us in connexion with "our changeful ruler, the Majority"—"our emperor, the Popular Will." The tendency is, "to make this sovereign absolute and unfettered in his sway." The barriers which might check his power are already assailed; as, for example, the independence of the Judiciary. He is capable of committing violence, and as likely to commit it, as other sovereigns; "that great interest, so closely connected with the prosperity and morality of a nation—property"—may be made only the occasion of provoking his jealousy or his cupidity. In the moral character of his dealings he may show a want of "a high-toned conscience," by his disregard of honour and good faith; witness the "moral outrage of repudiation." For his intelligence there can be no security; mark the character of great numbers of our voters, and the proceedings in our legislatures. Our tendency is towards absolute democracy, but "absolute and unmitigated democracy is tantamount to downright and insupportable despotism—the worst in the world, because it is the reign of chaos and confusion." "The one thing that this nation needs is humiliation." "We have set up an Idol. The specious name we have inscribed upon its car is *Popular Rights*; a noble title, a precious possession, and never to be disparaged, ever to be honoured—honoured and guarded—but not *worshipped.*" "In this idol, and our fanatical worship of it, lies our danger. It may crush us yet, as it has others; as Samaria, so Jerusalem."

With the parties which divide our republic, as they now stand, Mr. Putnam has nothing to do. His words deserve to be weighed, whichever party may hold the ascendancy. We should be sorry to learn that an attempt was made to use this discourse as an instrument of political warfare. The writer had higher ends in view.

THE GLORY OF THE LATTER HOUSE. *A Sermon preached at the Dedication of the Centre Meetinghouse in Chelmsford, Thursday, April 13, 1843. By Henry A. Miles, Pastor of the South Congregational Society in Lowell.* Published by request. Lowell. 1843. pp. 24, 8vo.

THE occasion on which this sermon was preached was somewhat peculiar. The town of Chelmsford had been distracted by religious dissension, and while the old meetinghouse stood, it seemed only to provoke strife. It was "entirely consumed" the night of February 13, 1842, by a fire, "which beyond all doubt was the work of an incendiary." The two denominations of Unitarians and Universalists, feeling "that it would be burdensome to them to erect two churches when one would suffice, and that if erected it would be impossible for them to give two ministers an adequate support, in the spirit of good citizens and brothers came together to consult for their common good. Both denominations contributed generously to furnish means for the erection of the new house. For nearly a year they had united together in the same acts of religious worship. Meanwhile the edifice had been completed, and they were gathered, side by side, to join in solemnly dedicating it to Almighty God." The services of dedication were conducted partly by Unitarian, and partly by Universalist ministers;—the Introductory Prayer being offered, and the Scriptures read, by Rev. Mr. Miner of Lowell, the Prayer of Dedication by Rev. Mr. White of Littleton, the Sermon by Rev. Mr. Miles, and the Address to the People by Rev. Mr. Thayer of Lowell.

Under these circumstances Mr. Miles's discourse could only take the character which we find it bears. It is addressed to the spirit of union which had succeeded the spirit of division. It is sensible in its strain of remark, judicious in its selection of topics, and altogether suitable and worthy of the occasion. After a series of introductory remarks founded on the history of the past\* and the aspects of the present, Mr. Miles offers "some reasons for believ-

\* Mr. Miles mentions one circumstance, which marks strongly the religious character of our forefathers. "At the first public meeting which was ever held in the town of Chelmsford—one hundred and eighty-nine years ago—liberal provision was made for the establishment and maintenance of public worship."

ing that the glory of this latter house may be greater than of the former," whose place it occupies;—first, "the circumstances of union under which it was erected;" secondly, "the leading movements of the times, showing that men begin to feel a deeper interest in the great work of improving the condition of society;" thirdly, the reviving "fortunes of the town of Chelmsford;" and fourthly, "the signs of an increasing interest in religion" which mark the present period.

The Address by Mr. Thayer accompanies the Sermon, and contains equally appropriate and well-expressed advice.

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A CUP OF BLESSING; *Or the Pastor's acknowledgement to his People in return for their full chalice.* By J. T. Sargent. April 23, 1843. Boston. pp. 12, 12mo.

THIS is a truly pastoral address, in the form of a letter by one of the ministers at large in our city, on receiving from the attendants on his ministry a token of their affection and respect. As the occasion was in itself peculiar, so is the form of the acknowledgement. When we first learned that a silver cup had been presented to one of the ministers to the poor by his own people, we confess we were struck with some feeling of incongruity. It seemed somewhat surprising, and not quite in keeping, that they who needed such a ministry should be in the way of bestowing such costly gifts; nor were we alone in this impression. But the letter itself does much to explain the apparent inconsistency. And even had it not been so, we could hardly have prevailed upon ourselves to regret, still less to censure what had proved the occasion of so much good feeling and so much good utterance between a pastor and his flock.

It may be proper to observe, that among the worshippers in Suffolk Street Chapel are a few families, by no means to be classed with the indigent, but attracted by the convenience of its location as well as attachment to the pastor, and desirous of contributing their share to the support of his ministry. Mr. Sargent therefore very justly mentions it as a grateful circumstance, that "in this tribute of their regard the rich and the poor are united;" that "no invidious distinction has separated their names;" while he in-

timates his satisfaction, that no inconvenient burden was imposed by it upon those whose "own cup was any thing but silver—full of sorrow and need."

We are especially pleased with the good sense and modest dignity with which the writer speaks of the difficulties to a minister in accepting "extra donations" from his people, and particularly in accepting their praises. His scruples of delicacy in receiving the gift are very gracefully united with his gratitude for it. What was so affectionately offered he could not, in truth, without giving pain have refused. Therefore he thankfully receives it, not only as "a personal compliment and as a symbol of mutual sympathies," but as "a sign of duty; an admonition to diligence;" and "as the earnest of that social and spiritual unity which ought to bind every flock."

We have seldom met with any address of the sort that has pleased us more. Without quaintness or straining of words, Mr. Sargent has converted a temporal gift to a spiritual use; and with equal felicity of thought and expression has conveyed instruction, which we hope may prove of lasting benefit to his people.

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THE SUNDAY SCHOOL SINGING BOOK: *Being a Collection of Hymns with appropriate Music, designed as a Guide and Assistant to the Devotional Exercises of Sabbath Schools and Families: Comprising also the Elements of Music, with directions for a good development of the Voice, and Vocal Exercises.* By Edward L. White, Author of "The Sabbath School Choir," &c. Boston: W. Crosby & Co. 1843. pp. 112, 18mo.

THIS is a welcome aid to one department of Sunday School exercises. It is prepared with taste and judgment. Many of the excellent and time-cherished tunes used in our churches have been introduced, and new tunes, having much in their sweetness and simplicity to recommend them, have been added. The "directions for a good development of the voice" are judicious, and the experienced author is entitled to credit for the manner in which he has executed his task.

## INTELLIGENCE.

ORDINATION AT FALL RIVER, MASS.—Rev. John F. W. Ware, of Cambridge, and of the class most recently graduated from the Cambridge Divinity School, was ordained as Pastor of the Unitarian Church and Society in Fall River, Wednesday, May 3, 1843. The Introductory Prayer was by Rev. Mr. Angier of Milton; Reading of Scriptures, by Rev. Mr. Huntington of Boston; Sermon, by Rev. Mr. Putnam of Roxbury; Prayer of Ordination, by Rev. Mr. Hall of Providence, R. I.; Charge, by Rev. Mr. Allen of Northboro'; Right Hand of Fellowship, by Rev. Mr. Smith of Boston; Address to the People, by Rev. Mr. Briggs of Plymouth; Concluding Prayer, by Rev. Mr. Peabody of New Bedford.

The Sermon was on the Doctrines of the Gospel; the text from Romans i. 16: "The Gospel of Christ." What *are*, and what *are not*, the doctrines of the Gospel? There is reason for the discussion. Among Liberal Christians the movement is now a spiritual one. God speed it. But it is not therefore the less necessary to go back occasionally, to survey and to re-establish our *doctrine*,—the foundations of our Evangelical faith; to throw upon them such increased light as we may have gained. Other denominations were never more active in pushing forward and defending the dogmas of their creeds than at this moment. What *are not* doctrines of the Gospel? Several articles of belief which, though preached and defended popularly as such, are yet mere theories, things metaphysical and speculative; not in the Gospel, nor of it. The following were considered at some length and in order. 1. The nature of Christ; his rank, his position in the scale of being. Each Christian has probably his metaphysical theory of that nature. The several prevailing views were stated. The preacher has his grounds for his own view. But they are philosophical, not Christian. There is no Gospel doctrine on the subject. 2. Vicarious atonement. Here is a Christian who maintains, and here is another who cannot maintain, that the grand purpose of Christ's death was to make such an atonement. Let both, if they will, toil for their convictions. But let neither of them—he who asserts nor he who denies—suppose that he is dealing then with Gospel doctrine. It may be justifiable sometimes for a religious teacher to depart from his peculiar work to contend with errors like this, because they are loudly proclaimed and sooner or later harm the character. But, for the time being he is not giving himself to Gospel

instruction, to the work of evangelizing. 3. Eternal punishment. One man believes it,—strangely enough, to him who holds the preacher's opinions of the character of God and the law of retribution. Another denies it; denies that the sinner sinks at death into utter, remediless, unquenchable, everlasting burning and torture. But neither has a right to hold that his doctrine is a Gospel doctrine; for the Gospel does not declare it. The Gospel teaches us of retribution. But its place and duration are not parts of revelation. These human dogmas, these theories, are mighty engines of sectarian triumph. We might use them with overwhelming effect; but we must not *lie*; no, not for God, no, not for righteousness' sake. What *are* doctrines of the Gospel? They are found in the books of the four Evangelists, and only there. They cannot be compressed, and it is the labor of a preacher's life to unfold them. Study them in the beatitudes, in the parable of the prodigal, in the Saviour's conversation with Nicodemus, in the scene at the cross. "Blessed are the pure in heart." Who ever went to the bottom of that text, and that "doctrine?" Self-renunciation, repentance, regeneration,—these are they. And there is a Gospel doctrine of the death of Jesus. He who muses over it and meditates and prays will understand it and be kindled by it. Let the young brother dwell among themes like these with his whole soul in them, and he may hope to be a preacher of the Gospel of Christ.

The Charge commenced with an allusion to the absence of one from whom the words of counsel were to have been spoken, whose absence, from illness, no one present could forget,—the candidate's father. Exhortation, and encouragement were then given to fidelity,—to watchfulness, prayer and zeal.—Mr. Smith, with the usual token of Fellowship from the churches, offered also cordial greetings to his companion in study, his classmate and friend. He mingled with expressions of welcome, assurances of satisfaction in the undertaken toil, provided only it should be engaged in with a cheerful heart, and pursued with faithfulness and devotion to the end.—Addressing the Society, Mr. Briggs reminded them in grateful terms of the former near connection between himself and them, and besought for his successor,—what their united invitation showed them ready to bestow,—the kindness he had so plenteously shared. A genuine sympathy, a perfect oneness of feeling and design, he regarded as the best bond between a minister and those to whom he ministers; and where that exists, all particular duties, of attention, concession, and care, will be ever found fully discharged.

The services were attended by interested companies from Boston, Cambridge, Providence, New Bedford, and the towns more nearly adjacent. The beautiful church was well filled.

**ECCLIESIASTICAL HISTORY OF KINGSTON, MASS.**—In the last number of the *Miscellany* we gave an account of the services at the Ordination of Rev. Mr. Pope at Kingston, Mass. We should have incorporated into that account the following brief sketch of the history of the church in Kingston, which was furnished us by a friend, had it been put into our hands in season. As it may be interesting to some of our readers, we insert it in the present number.

The town of Kingston was set off from Plymouth as a parish in 1717, and incorporated as a town in 1726. It was the fifth church, in order, of those which sprang from Plymouth, being preceded by those of Duxbury, Marshfield, Eastham and Plymouth.

Joseph Stacey, a liberal and learned man, was ordained as Pastor, November 2, 1720. He "was born in Cambridge in the year 1694, served his time at shoe-making, and subsequently received an education at Harvard College. He was a small man in stature, of great bodily activity, and delighting in gunning and fishing. He was very proficient in his studies, attentive to his duties, happy in the affections of his people, mild and liberal in his views, and extremely abstemious in his diet. He died of a fever, August 25, 1741." His ministry was nearly twenty-one years in length. He graduated at Harvard College in 1719.

Thaddeus Maccarty succeeded Mr. Stacey, and was ordained November 3, 1742. Mr. Maccarty was not so happy as his predecessor in the ministry. He was inclined to favor Whitefield, who was then traversing the country, and who preached in Plymouth in the summer of 1745; and in consequence of a current rumor that the usual Thursday lecture was to be preached in Kingston by Mr. Whitefield, the Committee closed the doors of the house, and refused admission even to the Pastor. Insulted by this act, Mr. Maccarty asked his dismissal, but previously to any action upon his letter endeavored to withdraw it. The Church however answered his first petition, taking no notice of the second. He preached his farewell discourse November 3, 1745, from Acts xx. 31, which was certainly a very appropriate text. He was a violent and bigoted man, coarse in his manners, and an ultra Calvinist even of those days. "As a public preacher, he was solemn, loud, searching, and rousing;"—such is the testimony of a contemporary. After the excitement of his dismissal was over, the people expressed a high regard for him, and he bore testimony to the happiness of his ministry among them. He was called to Worcester, where he spent his days.

William Rand succeeded Mr. Maccarty. He was born in Charlestown; was previously settled in Sunderland, and installed here in 1746. He was graduated at Harvard College in 1721. He died suddenly in 1779, aged 71 years. His ministry, of thirty-three years, was a very happy one. He was a mild and pleasant man, worthy of being esteemed by every

one. In his theological views he was a firm Calvinist, but ever conciliatory and charitable in his manner toward all his neighbors, some of whom had even then learned to *think* upon difficult questions.

Zephaniah Willis, a native of Bridgewater, who graduated at Harvard College in 1778, was ordained as fourth Pastor over this Society, October 18, 1780. Mr. Willis is still living. During his ministry, from the communication of his own views, the Society gradually left the walks of Calvinism, of which it was never over-fond. Mr. W. labored faithfully for forty-eight years with this Society as their active Pastor. In the year 1828 Jonathan Cole, of Salem, was invited to settle, and was ordained January 21, 1829. To Mr. Willis the Society continue much attached. His connection with the Church has never been dissolved by any vote. And he continues in his interest, as well as in fact, the Pastor of the Church and Society. It is over sixty-two years since he was settled here. And at the advanced age of eighty-five he continues a most constant attendant upon divine service, even when the weather is sufficiently inclement to keep his younger neighbors at home. His seat still faces the congregation, being underneath the pulpit. As a pastor, he was kind and considerate; as a parishioner, if such he may be called, none could be more indulgent and faithful.

The Society divided, when Mr. Willis withdrew from active service. Mr. Cole resigned his charge, and was afterwards invited to settle with the Unitarian Society in Hallowell, Me. John D. Sweet succeeded him, and was installed October 21, 1835. Augustus R. Pope has recently been ordained as his successor—April 19, 1843.

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MIDDLESEX SUNDAY SCHOOL ASSOCIATION.—This body held its second semi-annual meeting at Lowell on Wednesday, May 3, 1843. Of the towns included within the Cambridge circuit, to which the Association is originally limited, the delegates were most numerous from Medford, Waltham and Concord. The morning was occupied in a conference of the teachers, in which there was a great deal of interesting and instructive remark, views and enforcement of the principles on which religious instruction of the young must be conducted, and conclusions as to the mode and discipline and means, drawn from actual trial and the observations of intelligence and love. At one o'clock the Association and their guests dined in the vestry; and at two the public meeting in the church was opened. Rev. Mr. Stetson of Medford preached, on the principles of the religious culture of the young. Rev. Mr. Waterston of Boston, and Mr. Hill from Cambridge spoke; and Mr. Thayer of Boston addressed the children of the Lowell Sun-



day school, who were there assembled. The meeting was interesting and encouraging, beyond even the expectation of those who were present.

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**DUDLEIAN LECTURE.**—The annual discourse before the members of the University at Cambridge, established by the will of Hon. Paul Dudley, was delivered in the College Chapel, on Wednesday, May 10, 1843, by Rev. E. S. Gannett of Boston. The Lecture was commenced in 1755, and is limited to the discussion of four subjects, which must be examined in rotation. The subject this year was Natural Religion, and it was the object of the preacher to ascertain its precise value in relation to the great questions of human interest.

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**DERBY LECTURE.**—This annual discourse was delivered on Wednesday, May 24, 1843, in the meetinghouse of the Third Congregational Society in Hingham, by Rev. E. B. Hall, of Providence, R. I. The subject was the Power of Education, and the common disregard of it seen in the narrowness of principle, aim, means, and result. The occasion is an ancient one, founded by Mrs. Derby, in aid of the cause of Education in the Academy there, the children of which all attend the services.

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**BREAKFAST AND FAIR AT ROXBURY.**—An eminently successful attempt has been made to provide funds for the erection of a Unitarian meetinghouse in Geneva, Ill. Rev. A. H. Conant, whose ordination as an Evangelist was noticed in the *Miscellany* for July, 1841, has been preaching, since his return to the West, in Geneva and its neighbourhood, and has gathered a congregation who desire a permanent place of worship for themselves and their pastor, and have subscribed a considerable sum for this end; but being unable from their present resources to raise the requisite amount, have looked to their friends at the East for assistance. Several ladies of the First Congregational Society in Roxbury, who felt a peculiar interest in the condition of this infant church, devised a method of affording them aid, which yielded results beyond the largest expectations of those by whom it was conducted. They proposed to hold a breakfast and a fair at the Norfolk House, on the morning of the first of May, when visitors from Boston might be tempted out of town by the freshness of a spring morning. Tickets were sold, granting admittance to the rooms, and other tickets entitled

the holders to partake of the refreshment which was set forth on simply, but amply furnished tables. Articles of personal convenience or ornament were also offered for sale at fixed prices. May-day however, according to the usual experience of those who at this season of the year build their calculations of weather upon English poetry rather than the New England climate, brought only disappointment and postponement. The next day was more favourable, and the hall which was the principal scene of action was filled through the whole morning, and we believe through the whole day and evening, with a dense crowd, talking among themselves, listening to speeches or to music, buying, eating, or gazing, as the previous arrangements afforded, and their own inclinations led them to seek, opportunity. The hour from 11 to 12 o'clock in the forenoon was occupied by addresses, which were made by Rev. Mr. Putnam of Roxbury, Jonathan Chapman, Esq., John C. Park, Esq. and Rev. James F. Clarke of Boston, and Mr. Frederick Huidenkoper of Meadville, Penn., at present a resident near the University at Cambridge. After defraying the necessary expenses, the amount of net receipts was found to be \$915; \$800 of which, being as much as was needed for this purpose, has been given for the completion of the edifice at Geneva, and the remainder been appropriated to the personal benefit of Mr. Conant.

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**CAMBRIDGE OBSERVATORY.**—The appearance of the late comet—an event which once would have been thought to portend dire misfortune—has been made the occasion of a great benefit to our University. In the lecture which Professor Pierce gave in this city upon the comet, he spoke of the imperfection of the astronomical instruments used at Cambridge in terms which touched both the pride and the generosity of the friends of science in this community. A subscription was commenced to provide a proper telescope, the most costly and important of the instruments needed. This subscription has been completed, and has reached an amount which, we presume, will place Cambridge at the head of the scientific institutions of the country in respect to the means of astronomical observation. An excellent site has been bought by the University, on a hill about half a mile north of the College Buildings, on which to erect an Observatory. The *Daily Advertiser* thus notices the subscription of which we have spoken.

“We are happy to learn that the amount of \$25,000, which was a short time since proposed to be raised in this city for the purchase of a Telescope and other astronomical instruments, is all subscribed. Of the above sum \$5000 were subscribed by one gentleman, \$1000 by another, several sums of \$500 by other individuals, \$3000 by the American Academy of Arts and Sciences, and \$1000 by the Society for

the Diffusion of Useful Knowledge. A considerable length of time will doubtless elapse, before the principal telescope can be manufactured, but measures we doubt not will be immediately taken for having it in progress without delay."

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**NEW YORK ANNIVERSARIES.**—Upon looking over the reports of the meetings of the Benevolent Religious Associations that celebrated their anniversaries the last month in New York, as given in the *New York Observer*, we do not find reason for presenting a very particular abstract of their proceedings. The usual methods of communicating intelligence and keeping alive an interest in the objects contemplated by the several Associations were adopted, apparently with the usual success. The Annual Reports of the Committees were read, detailing the operations of the past year, addresses were made, principally by laymen, sermons were preached, and on the whole the anniversary week in our sister city appears to have resulted in at least the usual amount of activity and of satisfaction. One feature seems to have distinguished these meetings beyond those of former years—declamation against the Romish Church. Some of the addresses before the American Bible Society and the Foreign Evangelical Society particularly exhibit this character. The speeches generally discover more than usual care in the preparation, and in some instances bear the aspect of regular discourses rather than extemporaneous effusions.

The meetings commenced with the *Presbyterian Board of Foreign Missions*, whose receipts and expenditures the last year had been about \$60,000.—On Sunday evening, May 7, Rev. Dr. Sprague of Albany preached a sermon before the *Foreign Evangelical Society*; which he has been requested to repeat "at Philadelphia and Albany, and if possible, at Boston," and also to give it for publication.—The *American Seamen's Friend Society* had expended \$13,785, being nearly \$800 more than the receipts.—The Report of the *American Anti-Slavery Society* stated, that "in no period since its existence has the Society had so much reason to congratulate itself on its success."—The *Sunday School Union* on Tuesday afternoon assembled the thousands of children connected with the Sunday schools of New York city at Castle Garden and Broadway Tabernacle, where they were addressed by different gentlemen; and in the evening held a public meeting of the friends of the institution.—The *Convention for the Evangelization of the World*—a meeting which was originated last year, when a Committee was appointed to report "a plan of action,"—assembled on Tuesday, and held successive meetings on other days. On Wednesday a sermon was preached by Rev. Dr. Wyckoff of

Albany. "The most important resolution" adopted "provides for an annual concert for prayer and conference on the subject of missions for the conversion of the world, to be held in the city of New York during the anniversary week."—The *Foreign Evangelical Society* had expended about \$10,000 the last year. If the gentlemen who addressed this meeting expect to prevent the spread of Catholicism by the utter want of candour and indulgence of heated tempers which they showed, they will probably find they have mistaken the means for effecting their end.—The receipts of the *American Tract Society* the last year exceeded \$96,000. The labours of the Society, abroad and at home, were detailed in the Report, and the meeting was addressed by three gentlemen who had been employed as missionaries in the East.—The resources of the *American Home Missionary Society* for the year had exceeded \$100,000. On comparison with the last Annual Report it appeared "that there had been important advances in the good accomplished by the Society."—The receipts of the *American Bible Society* amounted to \$126,448. "The whole number of Bibles and Testaments issued in the course of the year, in nineteen different tongues, was 215,605." The entire Bible has been stereotyped in raised letters for the use of the blind.—The *American Temperance Union* reported that "the temperance reformation has been instrumental in saving not less than half a million of our citizens from degradation and ruin, and has restored more than 100,000 drunkards;" and in relation to foreign lands, that "in Ireland six millions have received the pledge," "in Sweden 50,000 persons," "in Norway the parliament has resolved that after ten years there shall not be a distillery in the land," and "in the Sandwich Islands the King, with all his chiefs, and 1500 of the population, have signed the pledge."—The *American Education Society* listened to a Sermon from Rev. Dr. Beecher of Cincinnati.—The *American Board of Foreign Missions* held "a great missionary meeting" on Friday, when it was stated, that "during the first nine months of the current financial year the receipts of the Board were \$161,250, being less by \$31,520 than the appropriations, and less than the receipts of the same period of the former year by \$93,159."

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NOTICE.—The Publishers of the *Miscellany* propose to issue a supplement to the present volume, containing the intelligence of the anniversary week, together with the Title-page, Index, and Table of Contents for the volume. It will appear as soon as it can be prepared.

THE  
MONTHLY MISCELLANY  
OF  
RELIGION AND LETTERS.

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VOL. VIII.—SUPPLEMENT.

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1843.

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## SUPPLEMENT TO VOLUME VIII.

THE ANNIVERSARIES.—The meetings of the various religious Associations connected with our portion of the Christian Church have this year been occasions of more than usual interest, and of great though not entire satisfaction. The attendance has been larger than for many years previous. More of the clerical brethren than we have ever seen, we think, on similar occasions were present, and hall and meeting-house crowded on successive days and evenings showed how many had come up to our "solemn feasts," if not how deep an interest was felt by our people at large. The facilities of conveyance, that have been so greatly increased of late, doubtless were one cause of the larger number of visitors to our city than on former years; the weather too was propitious, as it enabled persons of both sexes to go abroad without exposure; but unquestionably a desire that these meetings should be productive of spiritual benefit and an anticipation of pleasure from their recurrence had been growing among us, and led many who on previous anniversaries had stayed at home to join now their fellow-disciples around the table of friendship and the altar of a common faith. Differences there were of opinion and feeling, which found expression in ways not altogether agreeable, and brought passing clouds over the sunshine of our harmony, but the warm light of goodwill and reciprocal confidence broke in again, and the interruption, while it taught the need of mutual forbearance, gave us an opportunity to exercise the graces which we have so diligently commended to our brethren of other denominations. Before the commencement of the week the want of a perfect acquaintance with one another's wishes and plans had prevented an arrangement of the exercises for Tuesday evening satisfactory to all parties, but every measure possible was taken to produce concord alike of feeling and action, and with a favourable result. The introduction of remarks and resolutions bearing upon the subject of Slavery changed in a measure the character of some of the meetings, but it was not allowed to disturb the fraternal sentiments of those who, differing in their judgments of what is right and best, yet respect in others the honesty of conviction which they claim for themselves. The public engagements of the week were appropriately and happily closed by a service, which though for the first time celebrated in this manner among us, will, we hope, in future years reunite those who may take part in

the excitement and fatigue of the other meetings, beneath the still and holy influences that overshadow the table of the Lord.

We shall give as full an account of the several meetings immediately connected with our denomination as our limits will permit. We have laboured to condense, and yet not omit any thing which ought to appear in our record. We shall notice the anniversaries in the order of their occurrence.

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**CONGREGATIONAL CHARITABLE SOCIETY.**—The Massachusetts Congregational Charitable Society holds its annual meeting for business only, without any public exercises. The meeting this year (1843) was held in the forenoon of Monday, May 29, in the Library of Rev. Dr. Frothingham, where there was a very full and punctual attendance of the members. The following gentlemen were elected as the Officers of the Society for the year:—Hon. Peter C. Brooks, *President*; Rev. John Pierce, D. D., *Vice President*; Rev. Francis Parkman, D. D., *Secretary*; Hon. James Savage, *Treasurer*; Rev. Henry Ware, D. D., Hon. Josiah Quincy, Peter C. Brooks, Leverett Saltonstall, James Savage, John A. Lowell, Esq., *Councillors*.

From the Report of the Treasurer it appeared, that the funds of the Society were in a secure and prosperous condition, and that there had been some addition made to them during the past year. It was

*Voled*, That eighteen hundred dollars be appropriated to the relief of destitute widows and orphans of deceased clergymen for the ensuing year; and that two hundred dollars be added for the same purpose to the contribution of the Convention on the following Thursday.

The Secretary having announced the vacancy in the Society occasioned by the lamented death of Rev. Dr. Channing, Rev. Ezra S. Gannett was unanimously chosen in his place.

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**MASSACHUSETTS BIBLE SOCIETY.**—The anniversary of this Society was held in the Central church, Winter Street, on Monday afternoon, May 29. At the previous meeting for business in the Vestry of the same church, after the Reports of the Treasurer and of the Executive Committee had been presented, the Society made choice of Rev. John Pierce, D. D., *President*; Rev. Henry Ware, D. D., *Vice President*; Rev. Francis Parkman, D. D., *Corresponding Secretary*; Rev. George W. Blagden, *Recording Secretary*; Henry Edwards, Esq., *Treasurer*; Samuel May, Esq., *Auditor*; together with eighteen gentlemen as Trustees, six of whom are, agreeably to the Constitution of the Society, clergymen, and twelve laymen.



The Trustees at a subsequent meeting re-elected Rev. Francis Parkman, Rev. George W. Blagden and Henry Edwards, Esq. the *Executive Committee* for the year, to whom applications for Bibles may be addressed. A Committee of three was also appointed to take into consideration the expediency of appointing an Agent, whose duty it shall be to make inquiries as to the want of Bibles in the community, and to increase and diffuse a more active interest in the sacred objects of the Society throughout the Commonwealth.

The public services at the church were introduced by a few remarks from the President, and the reading of a portion of the Scriptures by Rev. Mr. Blagden. The Annual Report was then read by Rev. Dr. Parkman, Chairman of the Executive Committee; from which it appeared, that during the past year there had been distributed gratuitously from the Depository 1677 Bibles, and 959 Testaments; and that there had been sold, chiefly for charitable purposes, nearly 1000 copies more. These Bibles and Testaments have been supplied to destitute individuals, to charitable institutions, to hospitals and to Sunday schools, to seamen in our national and private vessels, to prisons and to houses of reform.

The meeting was then addressed by Rev. Bishop Eastburn of this city, on his motion, that the Report of the Executive Committee be accepted, printed and circulated. The motion was seconded by Rev. Dr. Sharp, of Boston, with appropriate remarks; who was followed by Rev. Samuel K. Lothrop, of Boston. The meeting was of a highly interesting character, engaging the attention of a very numerous assembly, and was closed by singing the usual doxology, with a benediction by the President.

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**AMERICAN PEACE SOCIETY.**—The fifteenth anniversary was celebrated in the Central church in Winter Street, on Monday evening, May 29, S. E. Coues, Esq. presiding. The house was full, showing a much larger attendance than had been generally brought together by the invitation of this Society. After prayer by Rev. Mr. Kirk, extracts from the Annual Report were read,—describing the “trial” and the “triumph” which had attended the cause of peace the previous year. The deaths of Rev. Dr. Channing of this city, and Rev. N. M. Harry, Secretary of the London Peace Society, were especially noticed. The amount of receipts had been only \$2,418, in consequence of unavoidable delay in the settlement of Mr. Ladd’s estate, which had prevented any considerable part of his bequest from coming as yet into the treasury; while the expenditures had amounted to \$4,854. Lectures had been given in many places in New England, and the Agency in Boston been faithfully conducted. The circulation of the *Advocate of Peace* had been in-

creased, and other larger publications been issued. Most of the religious journals, and a few of the secular papers had published articles on the subject of peace. Grateful intelligence had been received from both England and France. A Convention of the friends of peace, from different countries, had been called to meet in London on the 22d of June,—a measure from which important results were anticipated. The past year had seen our country relieved from “three cases of actual or threatened war,”—with Mexico, with the Seminoles of Florida, whom we had treated with equal injustice and impolicy, and with England. England had disgraced her Christian name in her wars with China and Afghanistan. Still “the war-god of Christendom was relaxing his grasp.” The nations of Europe were reducing their military establishments. The spirit of inquiry is abroad on this subject. There is an increase of pacific sentiments. “The age is full of hope to the cause.”

An Address was then delivered by Rev. Andrew Peabody, of Portsmouth, N. H., who in consequence of the inability of Judge Jay to fulfil his appointment, and the death of Dr. Channing who the last year had been chosen his substitute, had at a late day prepared a discourse, which was heard with great satisfaction, and according to a vote of the Society will be published. The subject was—The evils inseparable from the recognition, in any community, of the lawfulness of war. The object of this Society, Mr. Peabody remarked in his exordium, is the suppression of international war; its only creed is, that all war is inconsistent with the spirit of the Gospel. It repudiates all connexion with, or responsibility for any other real or alleged ultraism. Omitting all discussion of the physical evils of war, the Address was then confined to a consideration of moral evils, *flowing in time of peace*, from the recognition of the lawfulness of war. They were shown under four heads. 1. Such recognition establishes and keeps in being a false and unchristian standard and scale of morals. 2. It makes expediency the mistress and interpreter of the Divine law. 3. It assumes the lawfulness of implicit, unquestioning obedience to man, independently of the Divine will and law. 4. It infuses a false and depraved moral element into the education of the young. Mr. Peabody closed with a cursory reference to the history and prospects of the Society, and with a brief tribute to the memory of Dr. Channing as a friend of peace and a philanthropist.

After the public exercises the Society made choice of Officers for the ensuing year, viz., Samuel E. Coues, Esq., of Portsmouth, N. H., *President*; thirty-two *Vice Presidents*; thirty-eight *Directors*; seventeen members of the *Executive Committee*; Mr. Joshua P. Blanchard, *Treasurer and Stationary Agent*; Rev. George C. Beckwith, *Corresponding Secre-*

ry; Mr. Thomas Drown, *Recording Secretary*. The object in placing such catalogues of names upon the list of officers, we presume, is to let it be known how many, and who, are interested in the diffusion of peace principles; but we have no fondness for such a display of merely honorary appointments. After this business it was

"*Resolved*, That the call of a general Convention of the friends of Peace in London meets our warm approbation, and excites our most pleasing anticipations; that we approve the delegation appointed to it by our Executive Committee; that we consider the objects proposed by the Convention to be of the highest importance, and trust that measures will be devised by it for the diffusion of pacific sentiments through the world, and the ultimate abolition of war among all nations."

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**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY.**—This Society held its meeting on Tuesday, May 30. The Officers elected were, Rev. Francis Parkman, D. D., *President*; Rev. Samuel Barrett, *Vice President*; Rev. Alexander Young, *Secretary*; W. T. Andrews, Esq., *Treasurer*; Rev. James Walker, D. D., Rev. Joseph Allen, Rev. George Putnam, Rev. F. D. Huntington, Rev. Amos Smith, *Trustees*.

It was by this Society, established in 1806, that the valuable series of *The Christian Monitor*, continued for many years, and embracing standard works chiefly of a devotional and practical character, was published. By means of a small fund it still continues to aid in the publication and distribution of valuable religious works.

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**THE COLLATION.**—This has now, after a third trial, become established, we presume, among the meetings of the anniversary week, and is second to none in the pleasure which it affords. From a doubtful beginning it has increased in favor beyond expectation. This year much was due to the excellent arrangements of the Committee appointed a year since, who not only provided accommodation for a larger number of guests than on either of the former meetings, but had done every thing to give a comfortable and agreeable character to the occasion. The tables were spread in the hall over the depot of the Worcester railroad, recently finished as an apartment for such purposes, and now decorated with garlands and flowers, which female hands and taste had arranged in such a manner as to break the long lines of wall, and prevent the eye from resting only on the entertainment provided for the appetite. The attic over this apartment, though in a somewhat rough condition, as never intended for such uses, was by a little inge-

nulty made to serve as a drawing-room, in which the company exchanged salutations and passed an hour of "crowded existence." Soon after 2 o'clock the doors of the lower room were opened, but half an hour or more was necessarily consumed in the passage from one apartment to the other, which was so directed as to prevent confusion or disappointment in finding seats at the tables. A beautiful sight it was, when all had entered and found their places; over eight hundred persons, of whom perhaps rather more than one half were ladies; all showing by their bright faces that a common sentiment of pleasure, such as brotherhood evoked and religion approved, warmed their hearts. The entertainment was simple, but abundant,—a "collation," and not a dinner. Hon. Richard Sullivan, of Boston, presided. The Divine blessing was asked by Rev. E. S. Gannett, and when all had partaken of the food which the Divine providence furnished, thanks were returned by Rev. F. D. Huntington.

At 4 o'clock, the tables having been partially cleared, and the piano which should guide the singing opened, the President of the day introduced the more intellectual part of the feast. He noticed the large number who filled the capacious hall, and who had been brought together by religious associations; alluded to the evidence here given of the interest felt by laymen in the clergy and in the subjects and labours which especially occupy them;\* spoke of the encouragement they might derive from such an expression of sympathy, of the magnitude of the cause to which they were devoted, and of the disproportion, as he thought, in the results which they witnessed to the exertions which they made; suggested that new means of success might yet be discovered, and especially regarded community of effort as a source of improvement; and closed with the wish, that next year we might be able to say, if we met on this occasion, that we had become better men and better Christians.—Among the means which the Committee had provided to give every possible charm to the day, they had procured three original compositions in verse, adapted to favorite tunes, two of them written by Rev. John Pierpont, and the third by Miss H. J. Woodman, of this city. They were worthy to be sung by hundreds of voices. After Mr. Sullivan's remarks the first of these, a Song, was sung to the tune of *Auld Lang Syne*. The effect was delightful.—The President then called upon gentlemen to speak voluntarily and briefly, no arrangement having been made to procure addresses, which, it was preferred,

\* The printed bill of Exercises, laid beside every plate, described the Collation as "furnished by the Unitarian laymen of Boston to the clergy of their denomination." No clergyman was allowed to pay for a ticket for himself or wife.

should spring from the spirit of the hour.—So direct an allusion however was made to Rev. Dr. Pierce, of Brookline, that he rose, and after a word or two of introduction related an anecdote respecting Rev. Grindal Rawson, a graduate of Harvard College of the year 1741, which excited much laughter.—Rev. Mr. Gannett, of Boston, suggested the propriety of refraining from noisy expressions of delight; spoke of the union of festive joys and Christian sympathies which distinguished this occasion; and hoped others would rise to speak without previous preparation.—Rev. Mr. Farley, of Brooklyn, N. Y., spoke of the pleasure of this meeting, which he regarded as a pledge of union and help from the laity to the clergy; declared how strongly he favored such cooperation; and proposed that the ministers present should express their thanks for the hospitality shown them by rising.—Rev. Mr. Hill, of Worcester, wished, on behalf of his brethren from the country, to give expression to the feelings of happiness and confidence which this meeting was suited to awaken; happiness, in the union which is here cultivated between the city and the country, between whom there are so many ties of connexion; and confidence, through the persuasion that they who in their youth might come to this city from their rural homes would find here friends and protectors.—Rev. Dr. Parkman, of Boston, dissented from the suggestion that the company should withhold the usual signs of approbation from the speakers; who, he feared, might feel a painful distrust of themselves if they did not receive these tokens of encouragement.—Rev. Mr. Stetson, of Medford, after a pleasant allusion to his venturing on the ice on which others feared to trust themselves, said that we had one name which was a bond of union to us all—Channing, who still speaks, though not here; regarded this as a joyful, because a brotherly, occasion, bound together as we are by great truths; rejoiced to see New England, and wished that he might see the United States, represented here; alluded to the missionary enterprise, in which he was glad to observe such an interest awakened; believed that the clergy had been too distrustful of the laity, and doubted not that he who should come to laymen with an appeal for suffering humanity would be welcomed.—Rev. Mr. Lothrop, of Boston, responded to the sentiment expressed by Mr. Hill in regard to the union of feeling between the city and the country; and then passed from the pleasant character of the meeting to notice the painful remembrances which were called up by the absence of those whom death had removed; and proposed that the Hymn written for the occasion, on the Reverend Dead, should be sung.—The company united in singing this hymn, to the tune of *America*, with deep effect.—Moses Grant, Esq., of Boston, then referred to the cause for gratitude which we have in the contrast between the present and past times; declared his conviction that there

was nothing to fear from laymen, who were desirous to do what the clergy cannot do; said that his creed allowed him to embrace as fellow Christians all who loved the Lord Jesus Christ; and wished our epitaph might be, that the world was the better for our having lived in it.—Rev. Mr. Hosmer, of Buffalo, N. Y., felt himself called upon to express the thanks of the scattered tribes of our Israel to the citizens of Boston and New England; dwelt upon the influence which New England exercised, and if she was faithful to herself must continue to exercise upon the Union; was grateful to those who were laboring to send the Gospel to the West; and urged the importance of taking broad views, and feeling that the West is so near to New England that when we help those who are there, we build the wall over against our own door.—Samuel Greele, Esq., of Boston, drew the subject of his remarks from the presence of ladies at this festival; spoke of the change which had taken place since the time when the festivities of the social board were unworthy to enjoy their countenance; and after various illustrations of the character of that influence which he was happy always to allow to them, concluded by expressing his satisfaction in seeing them on the present occasion.—Mr. Clark, of Geneva, Ill., being introduced to the company by Rev. Mr. Clarke of Boston, spoke with much feeling of the society in Geneva, with which he had worshipped only a week before, of the labors of their pastor, and of the assistance which they had received from the ladies of Roxbury; and added a few words on the state of the congregation at Albany.—An Ode was then sung, as printed in the order of Exercises, to the tune of *Bonnie Doon*.—Rev. Mr. Harrington, of Providence, R. I., wished that we should remember the South as well as the West, for there we have friends, over whom a dark cloud impends, and who implore our sympathy and help.—Rev. Mr. Pierpont, of Boston, asked if the meeting would tolerate his prose, as well as his poetry, for he had something to say, though he feared it would not be acceptable; avowed his dissent from the last speaker in respect to those at the South who are most entitled to our sympathy; would send Unitarianism thither unmanacled and unsealed, and would not send it at all, unless it could be received as it was sent; quoted the treatment which our own missionary had received; believed that our religion needed to be disenthralled here also—in Massachusetts; did not esteem it enough to apply Christianity to the intellect; yet some sins were deemed so vile, that our genteel Christianity will not touch them, but leaves the drunkard, for example, to be saved by his brother drunkard; inquired what Unitarianism had done for the liberation of the slave, who, if he was black, was not therefore unworthy of our regard; but saw, from the number leaving the room, that he was making a *moving* speech, and concluded his remarks.—Rev. Mr. Stetson demanded why so much noise prevailed

when Mr. Pierpont was speaking, protested against sending missionaries to the South, but expressed his hope that men would be found to go thither ready to sacrifice their lives for the truth.—Rev. Dr. Parkman explained that the arrival of the hour at which many of the company were called to another meeting had occasioned the interruption which had been noticed.—After a few words from the President and one or two other gentlemen, the first Song was sung a second time, after which, on motion of Mr. G. F. Thayer, Chairman of the Committee of Arrangements, it was

*"Voted*, that thanks be presented to the superintendents and pupils of those Sunday schools, in the city and the neighbouring towns, who furnished the Committee with the liberal supply of flowers with which the tables are so beautifully adorned."

*"Voted*, that thanks be also presented to those young ladies of this city, to whose taste and efficient labors the Committee have been indebted for the decorations of this hall."

*"Voted*, to appoint a Committee of Arrangements for the next year, to be nominated from the Chair."

The President nominated Messrs. R. W. Bayley, Joseph Eustis, F. C. Manning, W. D. Coolidge, Daniel Taylor, H. B. Rogers, David Paige, William Thomas, George Callender.

On motion of Rev. Dr. Walker, of Cambridge, it was

*"Voted*, that thanks be presented to the Committee who have provided this dinner, with a kindness and hospitality so characteristic of the city of Boston and of them."

The Doxology, "From all that dwell below the skies," was then sung, and the company broke up a few minutes before 7 o'clock.

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AMERICAN UNITARIAN ASSOCIATION.—The Berry Street Vestry was filled at the business meeting of this Association, which preceded the public meeting, on Tuesday evening, May 30. In the absence of the President, Hon. Richard Sullivan, one of the Vice Presidents, took the chair. The Report of the Treasurer was read and accepted. The Officers for the ensuing year were chosen, viz., Rev. Ichabod Nichols, D. D., *President*; Rev. Charles Briggs, *General Secretary*; Rev. Samuel K. Lothrop, *Assistant Secretary*; Mr. Henry P. Fairbanks, *Treasurer*; Rev. Artemas B. Muzzey, Rev. George E. Ellis, Rev. Nathaniel Hall, *Directors*. These were chosen by ballot, and were all reelected, having held the same offices last year. With the exception of the President, they constitute the *Executive Committee*. The Vice Presidents of the last year, with the omission of Martin L. Hurlbut, Esq., deceased, and the Councillors, with the addition of Rev. Alvan Lamson, D. D. and Rev.

George R. Noyes, D. D., were reelected, on nomination from the chair. A resolution was then offered by Henry H. Fuller, Esq., instructing the Executive Committee in regard to the celebration of future anniversaries, which after remarks from several gentlemen was referred to the Council. The Association then adjourned to the Federal Street church.

The public exercises were opened at 8 o'clock, Hon. Richard Sullivan, of Boston, presiding. Prayer was offered by Rev. Mr. Hosmer, of Buffalo, N. Y. The Eighteenth Annual Report was read by Rev. Charles Briggs. It was shorter, we believe, than any former Report. It began by alluding to the occasion, and to the progress of the Association from a small commencement to its present strength and usefulness. The last year's history was a good one. The Secretary had pursued his labors as usual. Auxiliary associations now existed in most of our congregations. The number of members was not far from 5000. Twenty new auxiliaries had been formed within the year, and nine persons had become life members. Aid had been extended to twenty-seven destitute societies; and twenty missionaries been employed for periods of various length. Between sixty and seventy thousand tracts had been distributed, or between five and six thousand every month. Applications for them had come from all parts of the country. They were in part doctrinal, to meet the misrepresentations of our belief which were current; of which one or two strong examples were cited. In future the Committee hoped to give more affirmative exhibitions of doctrine. A closer acquaintance had been cultivated the past year with the "Christians," and one of their ministers had been employed as a missionary of the Association. An extract was given from a letter written by him, upon the union which might be maintained between the two denominations. The Report anticipated much good from such a union. The receipts of the year had been \$7511,32; the amount expended and appropriated \$7649,20. A movement had been made among our churches in behalf of missionary exertions, which been attended with success and deserved commendation. There was reason to hope that our churches would exhibit more religious action, more life. Notice was taken of the death of Dr. Channing, as of one who had done more for religion than any other man of the age. Might it teach us lessons of heavenly wisdom.

After the Report had been read, Rev. Mr. Gage, of Petersham, moved its acceptance. He rejoiced in its inculcation of the spirit of our common Master—a spirit of love. The true contest for Christians to wage is with ignorance and sin. Let this spirit prevail, and we should witness glorious results. He spoke of the importance of faith in the moral capacities of our nature. They who have done the most have cherished such a faith. Addison had spoken truly on this point; and yet more



powerfully, Channing. Discussion of religious doctrine he believed was sometimes harmful, but controversy brings to view glorious truths. Our views are favourable to piety; they are solemn and practical. But we need more fervour, more of mutual interest and sympathy. We have common hopes, we should cherish common feelings; that so at last we may be welcomed to a common joy.—Rev. Samuel D. Robbins, of Chelsea, referred to the notice which had been taken of Dr. Channing. He remembered when he first listened to him, and the counsel which he received from him, to speak out of his own heart. He wished we might imitate the example that had been given us by him who was gone. We must live our faith. We must go into the world, and lift up our brethren. Christ is the life of the world. The recuperative force of Unitarian Christianity is seen in its efforts to raise the moral condition of mankind.—Rev. John Parkman, of Dover, N. H., insisted on the need of a more philanthropic spirit. He urged the claims of humanity, and spoke of the subjection of the Church to the spirit of sectarianism. If a slave should escape from the South, and come into a Baptist, Methodist, or Orthodox anniversary meeting at the North, he would hear of freedom, zeal, and the missionary spirit, but he would find discussion stifled for the sake of sectarian capital. He related a story of a minister preaching the Gospel with handcuffs for his slave in his pockets, in illustration of the spirit of the American Church; and quoted the older story of the man in the Gospel, whom both priest and Levite passed by. He maintained that it was the selfish principle of our nature to which the appeal is made in preaching. Skepticism takes advantage of this, as Christianity turns its back upon the slave and the battle-field. The age needs Christian life. Mr. Parkman concluded by offering a resolution in regard to the employment of missionaries at the South; which could not however be received at this time, as the question on the acceptance of the Report was still before the meeting.—John C. Park, Esq., of Boston, said the Report had spoken of destitute societies in the country. His acquaintance was more with the state of things in Boston. A new interest had been awakened here; not from the greater eloquence or energy of the ministers, not from man, but from a Higher Power. Christianity is a social religion. It is our duty to question one another on this great matter. Some of our churches have adopted more social action. What is the consequence? Young men, hearing laymen speak of responsibility and dependence on God, feel the truth as they have not felt it before. Then they go to the clergy for counsel and aid. So ought they to do. The clergy were never dearer to the laity than now. The last year had witnessed progress. Ministers had been encouraged. This was the age of the amelioration of mankind, but Christianity was the basis of this improvement. A new impulse

had been given to society. Yet let us not mistake feeling for more solid qualities. If we are going on fast, we look to the clergy to check and guide us. Those who are new and eager in this work must be watchful that they do not fall into spiritual pride. Unitarianism is now becoming a practical faith. The meetings which have prevailed among us of late have opened the doors of Unitarian vestries to other denominations, and good has come from this. Sectarian barriers have been broken down. We must not retard the spread of good feeling by discouraging such meetings. A learned clergy will still be needed. Plymouth rock and Harvard College must continue to exert their influence.

—Rev. A. C. L. Arnold, of Southington, Conn., alluded to the religious condition of the community among whom he resided, and then turned to notice the spirit of hope which marked the Report. In the philanthropic meetings of the week he beheld the indications of a better day—the morning aurora. These philanthropic movements and associations around us show the spirit now at work. Man was made for progress. The age is ready to recognize the worth of the human soul. These two principles are essential elements of the Unitarian faith. He loved the name, Unitarian, but wished that we might put forth positive efforts in behalf of our faith. Unitarianism finds support in the spirit of the age. We see it reflected from its literature. Our faith is lying as a spirit in the body of the present time. We have a great work to do. There is a large class of persons who can be reached by no faith but ours; among them are both timid and strong minds. Our faith is not, and must not be, negative only. While we drive out the Canaanites from the land of promise, we must build up the temple on Mount Zion; or alike the spirit of the age and Jesus will disown us.—Rev. William H. Channing, of New York, said that after celebrating our Passover, we had now come up to keep our Pentecost. We are in danger of trying to gather up the rags which we should have left in our exodus to a better land. We need a fresh piety—the worship of joy. We need the inspiration of faith in the soul and in God. It is the atheism of our time, to doubt or fear. Unitarianism is conservative when it grows. We need growth. We must *practise* our principles. We need to join the Church and society; the Church has lost its body, and society its soul. In their union will be realized the kingdom of Heaven. We as Unitarians shall not discharge our mission, till we perform our duty towards the labouring classes. We must discuss the questions of property and pauperism in their moral relations. He closed by expressing his hope that the resolution offered by Mr. Parkman would be adopted.

—Rev. James F. Clarke, of Boston, declared his belief in negations, but held that we must have the positive first, last, and strongest. He wished not that we should offer apologies for Unitarianism, but should go

out and make men Christians. He desired to see courage baptized with humility. Toleration and mutual respect must be cherished among us. He closed by relating an anecdote in illustration of the temper in which Dr. Channing once received a rebuke for not taking a more active part in the Anti-Slavery movement.—After a few words from Rev. Jason Whitman, of Portland, Me., the question was put upon accepting the Report, and the motion was adopted.—Rev. Mr. Parkman then offered the resolution which he had read at an earlier period in the evening, and added a brief explanation of the principles on which it was based.—Rev. Caleb Stetson, of Medford, seconded the resolution, and supported it as involving a recognition of principles which lie at the basis of Christianity. Unitarianism admits the infinite worth of every human soul, and the universal brotherhood of man. Hence spring rights which we cannot disregard.—Rev. Mr. Hedge, of Bangor, Me., proposed an amendment.—Henry H. Fuller, Esq., of Boston, moved that the resolution be laid on the table, and pronounced it foolish and absurd.—Rev. Dr. Parkman, of Boston, seconded this motion, on account of the great delicacy of the subject.—Various motions and suggestions were then made by H. I. Bowditch, M. D., Rev. J. Whitman, Rev. J. F. Clarke, Rev. S. K. Lothrop, Rev. B. Huntoon, Rev. G. Putnam, Rev. F. A. Farley, and others. Some of those who spoke were in favor of immediate action upon the resolution; others wished to adjourn the meeting till Friday evening for its discussion; some preferred a reference to the Council; and others, regarding it as foreign from the objects of the meeting, desired that the usual motion for adjournment, which was entitled to precedence, should prevail. Such a motion was finally adopted, by a large majority, and after singing the usual Doxology, the meeting was dissolved at 10 1-2 o'clock.

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**MINISTERIAL CONFERENCE.**—The Conference which has usually met in the Berry Street Vestry, having experienced inconvenience from the crowded state of the room, the last year directed their Committee to provide a larger apartment. The room appropriated to the use of the Supreme Judicial Court, in the court-house in Court Street, was therefore procured, and the meeting on Wednesday morning was held there; but the brethren seemed to miss the associations and seclusion of the old spot, and the subsequent sessions of the Conference were held in Berry Street. At the opening of the Conference prayer was offered by Rev. Mr. Wellington, of Templeton. The Annual Address was then read by Rev. Edmund Q. Sewall of Scituate. The designation of a subject, as well as the appointment of the person by whom the Address shall be

delivered, lie with the Standing Committee.—The subject which had been proposed this year was "The Religious Aspects of the Community, and the Duty of Unitarian clergymen in regard to them." Mr. Sewall remarked that he should not attempt to go through so large a field in even the most cursory manner. A few points for consideration would be selected; from the province of Religious Inquiry; from the state of the Church and its Institutions; and from the department of Practical Life. These would be treated chiefly with reference to some *cautions* which they suggested, and to the *encouragements* they afforded to an earnest ministry. 1. If we look at the state of opinion and inquiry, we find that liberal principles and a free spirit have worked their way into the very heart of the community. They have greatly modified the language of creeds and the style of argumentation, even where they yet fail to obtain their full sway. Inquirers on every side have urged onward their fearless discussions. No subject, however sacred, has been withheld from them, nor escaped without a searching criticism. The body of truth has been subjected to a rude dissection under their hands, in which each bone, muscle, nerve, all which enters into its structure, has been laid bare to the investigator. Nor has society shrunk from the effects of this large liberty with any disposition to curtail it by illiberal restrictions. But these effects have not always been such as to commend liberal principles to the pious mind. After adducing some particulars which went to show this, Mr. Sewall proceeded to remark upon the moral qualifications which ought to be combined with intellectual acuteness, in order to disarm inquiries, which relate to what is fundamentally important to the virtue and happiness of the community, of their dangerous tendencies. While we deprecate the idea of hampering free inquiry by attaching to belief, in itself considered, moral blame or praise, as it to doubt in the premises were of course wrong, we must still keep in mind the fact, that inducements may exist other than the mere force of evidence impressing the understanding, to incline one to adopt novel opinions and to seek radical changes in views generally received. On this point he spoke at some length, explaining the consistency of an attachment to liberal principles on the one side, with a serious and trembling solicitude, on the other, to protect the interests of morals and religion from those attempts at reforms of opinion which partake of a revolutionary or destructive spirit. He showed how a conscientious man must needs be slow in communicating doubts to the world, which, if he innocently entertained them, might lend countenance and aid to others whose purposes were evil and whose unbelief sprang from a bad heart. In this connexion the Address adverted to a most exceptionable tone and spirit which have obtained some prevalence among professed inquirers. These

are however less properly denoted inquirers, than sacrilegious triflers, querulous, captious faultfinders. Dr. Johnson, in his "Life of Milton," tells us that an opinion had currency in the poet's day, that men were living then "under the misfortune of having been produced in the *decrepitude of Nature*." Some future censor may possibly charge upon a portion of our generation the folly of supposing it their hard fate to have been born into a decayed moral world, in the *decrepitude of Christianity*. They are continually venting their dissatisfaction with the *actual* in our spiritual affairs. Their discontent complains of the meagreness of truths on which souls born of God have for ages been nourished, and that almost into the stature of perfect men in Christ Jesus. They scruple not to speak in a disparaging, half-contemptuous way of the faith and worship which are found in the Church every where, under every varied form. It is time they were rebuked by a sound public sentiment. Religious progress derives no aid from such as these.—Among the more agreeable circumstances in the state of inquiry in our own body, the disposition to reassume the Scriptural phraseology, which had been almost abandoned to the Orthodox sects, was mentioned. Unitarians, while controverting Calvinistic tenets, had been led, almost necessarily, to avoid in their doctrinal statements such expressions as had been forestalled by their opponents. This seemed to be required by their position, and to be needful to prevent a frequent misapprehension of their views. Yet it was to be remarked that they thus laid aside much which they were fully warranted to retain, and especially that the peculiar language of the Bible was surrendered to those who had possessed themselves of it by no better claim than priority of sectarian origin. To every pious mind there is a charm in Scriptural language which no other can acquire. It adds persuasiveness to all appeals and lends force to all arguments. It should be the monopoly of no sect. It can be spared by none. Nor is it to be overlooked that a title to the name *Evangelical*, a name than which none higher or more honorable can be given, is sought by us through the means of an earnest endeavour to make our views themselves more strictly conform to the Biblical standard. It were strange if we had not, in calmly reviewing the ground so long the seat of polemical warfare, discovered some things which might and ought to have remained in our possession, but which had slipped from us in the ardour of disputation. We were now returning to gather up the jewels which we had dropped in our flight out of Egypt. "Evangelical" are most fitly denominated the sentiments which pervade our body. 2. The Church has not been made all that it might and ought to have been. Mr. Sewall contrasted the Church as we hear of it in the New Testament, and the organizations technically called by that name in our time. To the Church belong

communion and fellowship. Can our communicants be said to have these? How very limited their acquaintance with each other! So much so, that even the Christian names of those who partake at the same table are mutually unknown. This want of true fellowship is one cause why the Church has little of the power it ought to exercise as an organ of spiritual influences and moral life. Then, its ordinances—how small a minority in our communities avail themselves of these! The baptismal font, hallowed by such sweet and holy associations, how is it almost abandoned to disuse! And while all men are alike indebted to Jesus, how few among them signify their sense of what is due to his memory in the rite which he instituted to that end! On these points Mr. Sewall dwelt with earnestness, commending them to the serious consideration of those with whom must commence a change for the better. 3. It is in the practical life that we meet now with most encouragement. A voice from the temple is echoed in legislative halls, and resounds through the dwellings of the people, awakening us to a new and holier manifestation of the power of Christianity over the heart and conduct. Fervent aspirations are not all; new and more earnest efforts are put forth to produce what is desired. It may be that the social evils which have been so widely prevalent have convinced men that some vigorous moral means must be applied for the restoration of the community even to its prosperity. Under this head occasion was taken to remark upon the growth of a pure virtue and habits of practical piety as the only sure indications of a really Christian progress. Our views are eminently practical. The religious experience testifies their power and value. And while other sects may labour zealously for a visible extension of their own peculiarities and multiplication of their numbers, it should be our ambition to leaven the whole social body with a spirit of moral and religious improvement. Visible extension is no criterion of the progress of a faith. Wherever and in whomsoever our principles overcome the antagonist principles, we win the best victory. No other should we ask. Sectarianism is an abomination—our own no less than others. The blessed privilege is ours, if we will use it, of accounting all that is gained to virtue and a holy life, as gained for us. If inquired of about the progress of Unitarianism, we need not confine ourselves to matters of opinion. As many as our principles have helped to convert to God, to make good men and good Christians, are pledges of their progress. These tokens of success we may gather from places where as a sect we have yet no abode.—Among the encouraging signs of our times in relation to the practical life are the general interest in religion arising among the people, and the disposition evinced by the laity to cooperate with the clergy. This was an important step in our progress, which the clergy should not be slow to welcome. Mr.

Sewall here brought into view the benefits that must flow from a more cordial understanding, and a more intimate cooperation in counsels and in labours, between the clergy and the laity. He rejected the idea that it could produce a depreciation of the clerical profession. Their dignity did not depend upon their occupying an elevated position, above and apart from the rest of the community. Nor would there arise any collision, while the duties which from their nature could only be fitly discharged by an educated ministry were left in their hands. The increased sympathy and aid which the laity proffer are what we greatly need for the furtherance of those improvements which have become so dear to all faithful clergymen. Let this advance be met more than half way by the ministry. There is a blessed omen in it, which ought to inspire only hope in those whose desire it is to renovate the spiritual life in our community.

After the delivery of the Address the Officers of the Conference were chosen for the ensuing year, viz., Rev. James Thompson, D. D., of Barre, *Moderator*; Rev. Chandler Robbins, of Boston, *Scribe*; Rev. Alexander Young, Rev. George E. Ellis, Rev. Samuel K. Lothrop, *Standing Committee*.—On motion of Rev. Mr. Clark, of Uxbridge, it was "*Voted*, that the thanks of the Conference be presented to Mr. Sewall for his Address, and that he be requested to deposit a copy with the Standing Committee." The *Scribe*, in behalf of the Standing Committee, proposed as a subject for consideration, "The Christian Examiner;" in compliance with a request of Rev. William Ware, the present Editor, who wished for an opportunity to call the attention of the Conference to the condition of that journal, being about to discontinue his connexion with it. Upon this subject remarks were made by Rev. Mr. Ware, and Dr. Walker, of Cambridge, Dr. Parkman of Boston, Dr. Pierce of Brookline, Messrs. Pierpont of Boston, Hedge of Bangor, Me., Channing of New York, Hall of Providence, R. L. Peabody of Portsmouth, N. H., Brownson of Chelsea, Bellows of New York, and Farley of Brooklyn, N. Y. The character of the Examiner, the wants of the community, and other topics were introduced into the discussion, which was free and animated. On motion of Mr. Hedge it was "*Voted*, that a Committee of five be nominated by the Moderator, to take into consideration the best means of insuring and increasing the support of the Christian Examiner; and that they report the result of their deliberations at an adjourned meeting of this body to be held at 3 o'clock this afternoon." Rev. Dr. Walker of Cambridge, Rev. Mr. Hedge of Bangor, Rev. Dr. Lamson of Dedham, Rev. Mr. Bellows of New York, Rev. Mr. Ware of Cambridge, were appointed on this Committee.—A Committee appointed by the Convention which was held at Worcester in October last, to call another Convention at such time and place as they



might deem expedient, brought the subject before the Conference. After some conversation, it not appearing that the Conference could take any action upon the matter, on motion of Rev. Mr. Stebbins, of Leominster, it was "*Voted*, that the consideration of the whole subject do now subside."—Mr. Pierpont, of Boston, having in the course of the discussion respecting the Christian Examiner, offered a resolution in regard to the interest which this work should take in questions of moral reform, which was not deemed to be in order at the time, now expressed a wish that the resolution should be entered upon the records of the Conference. Some debate arose upon this point, but the matter was allowed to subside, amidst calls for the second question prepared by the Standing Committee.—Rev. Dr. Pierce drew the attention of the Conference to the meeting of the Convention of Congregational Ministers this afternoon, and several of the brethren, (but all briefly,) gave expression to their views.—The subject proposed by the Committee was then brought forward, viz., "The present aspects of the religious community in connexion with the duty of Unitarian ministers." Remarks were offered by Messrs. Gannett of Boston, Putnam of Roxbury, Giles of Southboro', Whitman of Portland, Me., Briggs of Plymouth, Hedge of Bangor, Me., Gage of Petersham, Simmons of Boston, Lothrop of Boston, and Huntoon of Canton. The morning having been spent in this way, at half past 10 o'clock the Conference adjourned to meet in the Berry Street Vestry at 3 o'clock.

In the afternoon the Conference received the Report of the Committee appointed on the subject of the Christian Examiner, who presented the following resolutions, which were adopted:—

"*Resolved*, that the Unitarian denomination should have an organ which shall express and defend their distinctive theological opinions.

*Resolved*, that the Christian Examiner, conducted on comprehensive and liberal principles, is best fitted to answer this purpose.

Whereas this journal must depend mainly for its support on the efforts of the Unitarian clergy; therefore *Resolved*, That each member of this Conference be requested to take such measures as he may think suitable to recommend it, and promote its circulation."

The conversation which had occupied a considerable part of the morning, in regard to an expression of opinion by this Conference on the subject of Slavery, was resumed. Messrs. Sullivan of Boston, Stetson of Medford, Pierpont of Boston, Miles of Lowell, and Parkman of Dover, N. H. participated. The hour having arrived for the meeting of the Massachusetts Convention, the Conference was adjourned to the next morning; but several of the brethren remained, and continued the discussion, which resulted in the appointment of a Committee to consider and report on the subject.

The Conference again met on Thursday morning, at 8 1-2 o'clock.



The Vestry was filled. The Committee appointed at the informal meeting on the previous afternoon, though their chairman, Rev. Mr. Peabody of Portsmouth, N. H., reported a resolution, including a preamble and vote, for adoption by the Conference. An earnest debate arose, which was continued till the time arrived for the delivery of the Convention Sermon. Messrs. Peabody of Portsmouth, Sullivan of Boston, Stetson of Medford, Dr. Parkman of Boston, Messrs. Woodward of Bedford, Young of Boston, Ware of Cambridge, Whitman of Portland, Putnam of Roxbury, Dr. Noyes of Cambridge, Mr. Thompson of Salem, Dr. Francis of Cambridge, Messrs. Gannett of Natick, Stearns of Hingham, Barrett of Boston, Parkman of Dover, N. H., Simmons of Boston, Hosmer of Buffalo, Thurston of Boston, Hedge of Bangor, Gannett of Boston, Palfrey of Grafton, Peirce of Trenton, N. Y., Sanger of Dover, Robbins of Boston, Farley of Brooklyn, and Brownson of Chelsea, took part, in the order of their names, some of them speaking more than once. Amendments of the resolution were offered by different gentlemen, some of which were adopted, and others rejected. At 11 o'clock the Conference adjourned, to meet again in the same place after the services in the church before the Convention of Congregational Ministers.

At 1 o'clock the Vestry was again crowded, and the discussion was renewed. Besides farther remarks from some who had spoken in the morning, Messrs. Miles of Lowell, Hill of Worcester, Everett of Northfield, Angier of Milton, Waterston of Boston, and others, we believe, whose names we neglected at the moment to record, expressed their views. Some perplexity grew out of questions of order; but finally a resolution was presented as a substitute for that which had been under discussion, and was adopted almost unanimously, in these words, viz.

"Whereas an appeal has been made to the Unitarian community by the Unitarian Society at Savannah against the doings of the Executive Committee of the American Unitarian Association,

*Resolved*, That this Conference do cordially approve of the proceedings of the Executive Committee, as published in their correspondence with the Society in Savannah, and do recommend their action in that case as a precedent for future action under similar circumstances."

The hour for the Convention dinner having already passed, the Conference, immediately upon the passage of this resolution, adjourned to next year.

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**SUNDAY SCHOOL SOCIETY.**—The anniversary of this Society was celebrated on Wednesday evening, May 31. The arrangements were excellent, and were well carried out. The Federal Street meeting-house

was crowded. The front seats around the whole gallery were filled with children from different Sunday schools, 150 in number, who sang the hymns printed on the programme of exercises. Eighty boys from the Apprentices' Sunday School connected with the Navy Yard at Charlestown were also present. Hon. Stephen C. Phillips, of Salem, presided. Prayer was offered by Rev. Dr. Pierce, of Brookline, after which a hymn was sung to the tune of *Atterbury*. The Annual Report was read by Rev. Mr. Waterston, the Secretary. It spoke of the organization of the Society in 1827; its growth; its plan, alike simple and effectual, including no exercise of authority, but affording the means of collecting and diffusing information; its Agents, who go, unpaid, wherever, but only where, they are invited, and find constant engagement and a hearty welcome—addressing assemblies at rural celebrations and in houses of worship, and scattering the publications of the Society. Notice was then taken of the foreign correspondence, and extracts were read from letters received from Scotland, England and Ireland. Large extracts were then given from letters received from superintendents or friends of Sunday schools connected with this Society. A writer from Keene, N. H. furnished an account of the manner in which the teachers' meetings there were conducted. Another correspondent described the instruction best suited to advanced pupils, and the way in which he had taught Scripture, by making it its own interpreter. A writer from Cambridgeport dwelt on the importance of Christian love. One letter spoke of the nature of the child, the effect made upon it by religious teaching, and the inapplicability of the word *conversion* to childhood. Another presented different views, insisting on a universal tendency to sin, and the necessity of converting the soul of the child by teaching, or calling up its higher instincts. Another spoke of the adaptation of truth to young men, and the fruits of early religious culture. One of the writers adverted to childhood's experience, and enlarged on the respect which should be paid to the child's thought, the care which should be taken to make him think and feel, the variety of nature in children, and the recovery which the teacher should endeavour to gain of his own childhood. Another, after alluding to the disproportion between the means and the effects of religious teaching, and the neglect of children by the pulpit, urged the importance of the teacher's giving his attention first to the Gospels, that he might imbibe their spirit, then to the rest of the New Testament, and then to the Old, exhibiting the characters of the Jewish history in their true colours. He also spoke of the spirit and manner of Sunday school teaching. Reverence, charity, and other graces can be taught only by him who has them in his own heart. One of the letters regarded it as an office of the teacher, to put life into forms and means. An extract was read from a printed report, on the impor-

tance of a sunny and genial temper in a teacher. The Report then went on to speak of the interest which powerful minds are taking in the Sunday School; of the school at the prison in East Cambridge, and the moral renovation which could be traced to its influence; of the school of apprentices, at the Navy Yard in Charlestown, under the care of the sailing-master, assisted by ladies in the instruction of the classes, represented here this evening. An account was then given of the work done by the Associate Agents; who had visited 45 towns in five different States, had addressed 1240 teachers, 7593 pupils, and nearly 25,000 persons, and had travelled 2590 miles. Three new tracts had been printed, and 7538 copies been distributed. Twenty life members had been added within the year, and abundant evidence been obtained of the usefulness of this Visiting Agency. In conclusion some remarks were offered on the social and moral condition of the country, in confirmation of the truth, that the vices and crimes of manhood are the fruits of a corrupted youth. There was therefore need for action and influence of a right sort. Ministers should guard the young, and help the teachers. All should feel that children, however abandoned, or exposed to the evils of poverty, are our brothers, and may be saved from ruin. This Society says, in effect, that the children of the affluent shall be rich in goodness, and the children of the poor shall have treasures in heaven.

After the Report had been read, a hymn was sung by the children, to the tune of *Go, forget me*.—Mr. Phillips, the President, then addressed the Society and the audience. He spoke of the interest of the occasion; of its object; of the proofs here presented of both labour and success; and of the tendency of such exercises and such an assembly to produce a feeling in harmony with the Sunday school, where all is piety and peace.—Mr. Thomas Hill, a member of the senior class at Harvard College, then moved the acceptance of the Report; and remarked, that our work is to reform the world; not by knowledge, nor by moral feeling alone, but by religion. Now of religion two different views are entertained, when regarded, on the one hand, as a conversion, and on the other, as a developement of the natural powers of the soul. He then related his own experience as a Sunday school scholar in a Baptist society in New Jersey, and exhibited the effect which the inculcation of religion as something exterior and miraculous had upon him, encountering as it did his better convictions, and driving him to deception, anguish and despair. *We* teach that love to God and love to man are not the signs of religion, but religion itself. We must teach children to be, to become, religious. Not however by direct appeals to their affections. We must teach love to Christ by describing his character, and love to God by giving Christian representations of God's

character—by showing the child that God cares for the world, and for him. We must teach him love by ourselves showing its spirit, giving him part of our life.—A third hymn was now sung, to the tune of *Sunrise*.—Hon. Josiah Quincy, Jr., of Boston, then addressed the meeting. He alluded to the presence of the boys from the Naval school, and to the national as well as Christian associations, which all had brought to this celebration. We glory in our free institutions; but they depend on the virtue of the people. The moral and religious instruction of the young is indispensable for us. Common schools are good, but they appeal to a lower class of motives. It is difficult to train *men*; to secure success, we must begin with the little child. Our country is full of sin, and we seem impotent against it; but goodness has inherent power to resist evil. We may derive encouragement from meetings like this. Our liberties rest on moral and religious education. In a republic the active Christian is the truest patriot. They who faithfully instruct the young are preparing them for any forms of government, and for the service of that Potentate whose service is perfect freedom.—Rev. Mr. Moore, of Quincy, Ill., pronounced the Sunday School the true Missionary Society. He described the influence of the young men who go from our Sunday schools to the West. Let a young man go there without a religious spirit, and what will become of him? But let him carry such a spirit, and what an influence he diffuses! Every year thousands go thither from our Sunday schools. The hope of our country rests on the children.—Rev. Mr. Harrington, of Providence, R. I., spoke of the power of this occasion. We forget every thing but the great purpose of our meeting, and from this we receive inspiration. Our thoughts stretch into the future. Our children will be the legislators, the paupers, the prisoners of the next generation. How shall we act upon these children? We cannot communicate what we do not ourselves feel. We must feel the worth of the soul, and have true faith, true love, true conversion.—A fourth hymn was then sung by the children, in alternate choirs.—Rev. Mr. Briggs, of Plymouth, then remarked, that there was a mingling of hope and despondency in the mind of the Sunday school teacher as he looked upon his class. We read that Jesus was buried in the Jordan, as well as in devotion to his work. First came the baptism, then the temptation; and through the spirit of the baptism he was enabled to meet and resist the temptation. So with the teacher. He gives himself to the work; but the fear that he shall not accomplish it besets him. He must have the spirit welling up in his heart, that it may flow out from him to others. All virtue in means comes from the spirit of faith. There must be a burning desire to save the soul. The religious spirit must be the star by which we guide our

course. We must have too the feeling to go on, though we do not witness any results—the spirit of perseverance—an impulse in the heart above discouragement. The word of the Lord was never spoken in vain.—Rev. Samuel D. Robbins, of Chelsea, addressed himself to the children. He wished to speak to them as a parent, in the voice of love and peace and hope and faith and power. Christianity was introduced by a child; Jesus was *born*. Children should present an epitome of the life of Christ. They should have a sure reliance on him as their Saviour and pattern. His life began in his obedience. Let them go with him to the baptism and the temptation, to the mount of transfiguration and the garden of Gethsemane, and while they feel that they too must have trials, remember that they must manifest his spirit, if they would be true Christians. Then, when they descend to the grave, they will feel that to them, as to him, belong the resurrection and the ascension. But let them not be lost in the mazes of doctrinal theology.—At the conclusion of Mr. Robbins's remarks Mr. Hill's motion for the acceptance of the Report was adopted. The President then, addressing the audience, observed that the present occasion imposed the duty, and afforded the privilege, of listening to the voice of the absent dead. Since the opening of the meeting information had been received of the death of one of the Vice Presidents of the Society, William P. Rice, of Cincinnati. Twenty years ago he resided at the north part of this city, when the project of opening a Sunday school for children of all classes, but especially for the poor and neglected, was proposed and put in execution by young men engaged in business. There was laid the foundation of our Sunday schools as now organized. William P. Rice was one of the superintendents of that school. His services, his example, in that office, how valuable! Ten or twelve years ago he went to the West, and never returned here to reside; but he carried thither the soul of a Sunday school teacher, and exerted himself there even more than he had done here, proving himself a true pioneer in the blessed work of Christianity. And he has gone from his work on earth to his reward in heaven! Can there be that which in sublimity, inspiration, or satisfaction shall equal one moment's reflection upon the destiny of the Sunday school teacher in another and a better world?—At the close of Mr. Phillips's remarks the children sang the last hymn, beginning, "Good night! good night!" and the meeting was dissolved at ten minutes past 10 o'clock. The exercises were throughout appropriate, interesting and instructive, and nothing occurred to abate the feeling of entire satisfaction with which they must have been regarded by all who were present.

**CONFERENCE, AND PRAYER MEETING.**—A meeting of Unitarian Christians for prayer and conference was held at Ritchie Hall, on Thursday morning, June 1, commencing at half past 7 o'clock. The exercises were entirely spontaneous, and of a very interesting character. Although a meeting of the Berry Street Conference at the same time doubtless prevented many clergymen from attending, there were still a good number present, of whom the following participated in the services, viz., Rev. Messrs. Thomas of Concord, N. H. Stacey of Hopdale, Hosmer of Buffalo, N. Y., Folsom of Haverhill, Farley of Brooklyn, N. Y., Holland of Rochester, N. Y., Harrington of Providence, R. I., and Fish of Gardiner, Me. Messrs. G. G. Channing and N. A. Barrett of Boston, Bangs of Cambridgeport, and Fowler of Westfield, also addressed the meeting.

Mr. Thomas spoke of the descent of the spirit upon our church, and its realizing the promise of a Comforter given to the believers of old, and exhorted all to a more faithful and fervent discipleship. Mr. Harrington dwelt on the importance of the doctrine of conversion, and the energy which would attend the truth when applied through this doctrine to the conscience and the heart. Mr. Bangs insisted on the necessity which now exists for united action, of the layman with the minister, in the work of the Lord. Mr. Hosmer acknowledged the pleasure he had taken in the meeting and the beauty of the idea of conference, yet noticed the prejudices that had been excited against it by its abuse, and the consequent difficulty of doing what he would in this way at the West. Mr. Farley expressed his satisfaction with what he saw and heard, and his desire to carry such meetings through all our churches: at the same time he saw almost immoveable obstacles in their way where our faith was just struggling into life, our people irritated by constant assault, and offended by every sort of Pharisaism and fanaticism. Mr. Holland expressed his pleasure, that in our new enterprises sectarianism was less seen than ever before; in Rochester familiar devotional gatherings seemed acceptable to the people; by-and-by he trusted the flame which burnt so brightly on the altars of this our Zion would burst forth even on our remotest watch-towers; and trusted the distant laborers would be remembered in the prayers of their brethren. An Orthodox clergyman made some remarks upon that beautiful hymn, "When I can read my title clear," urging his hearers to have their titles ready, and to see on what they rested, an imitation of Christ or his atoning blood. He professed however to speak, not as a theologian, but as a practical Christian; and he expressed his delight and sympathy in all which had been said. Mr. Fowler made a few observations flowing from a cultivated religious spirit. After which Mr. Fish offered some remarks in proof of the truth, that God seeks obedi-

ence and not an exact theology, the fruits of holy living and not the niceties of a well-studied creed. With a few encouraging words from Mr. Barrett, the meeting closed, after having continued nearly three hours.

All the remarks made were in a spirit of earnestness and truth, and disclosed much feeling in regard to the duty of all Christians to be faithful witnesses for the word they profess. Some incidents in the experience of the churches during the past year were detailed, and many hopes for the future were warmly expressed. Various statements by clergymen present were most encouraging to all those who are laboring for the cause of truth and piety; but perhaps, there was nothing more apparent, (as there was certainly nothing more attractive and interesting,) than the temper of mildness and charity which seemed to pervade all hearts. The hall was crowded, and the feelings of the speakers seemed to be echoed by the audience.

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CONGREGATIONAL CONVENTION.—The Massachusetts Convention of Congregational Ministers assembled as usual, on Wednesday afternoon, May 31. Rev. Dr. Field, the preacher for the year, presided. The usual business was transacted, relating almost wholly to the charitable bequests with which the Convention is entrusted, and the appropriation of its annual income to the relief of the widows and children of deceased members. Rev. Nehemiah Adams, of Boston, was reelected *Scribe*, and Rev. Samuel K. Lothrop, of Boston, *Treasurer*. Rev. Convers Francis, D. D., Professor in the Divinity School at Cambridge, who had vacated his seat in the Convention by relinquishing his pastoral charge, was elected a member. A choice was made of Second Preacher for the next year, in case of the failure of Rev. Dr. Dana of Newburyport, chosen the last year. Rev. Mark Hopkins, D. D., of Williamstown, had 74 votes, out of 130, and was chosen.

The Convention Sermon was preached in Brattle Street meeting-house, on Thursday forenoon, by Rev. Joseph Field, D. D., of Weston, and was founded on John xviii. 37: "For this cause came I into the world, that I should bear witness unto the truth." The preacher commenced by stating that it is the great object of the Christian ministry to maintain and inculcate truth—moral, religious, Christian truth. By "the truth" we mean, not speculative and abstract truth, but truth in its connexion with spiritual and practical influences. The claims of Christianity and Christian truth upon the age was the subject he proposed to discuss. 1. The claims of Christianity itself; some are without the temple, they must be brought in. We need not fear for



Christianity; the storm has passed over it, but it stands. Its truths are in harmony with the moral nature of man; they are adapted to his various condition; they are simple, like the great laws of nature: they must therefore endure. The ignorance and folly of its disciples may be manifold, but Christianity will outlive these. It need not fear the spirit of free inquiry, this is its life-blood. We fear not for Christianity; but we do fear for those who live under its light and receive it not. Christianity may be rejected, alike by speculative minds, and by vicious minds. New evidences may be demanded—evidences which were not needed in a different age; this demand must be met. Christianity has its prophecies and miracles, but they are not all. It has other evidences; let all be allowed. 2. We should not only maintain the truth of Christianity, but the truths which it teaches. We must free Christian faith from the errors which have crept into it. Christianity as it came from the lips of Christ was pure and beautiful, but it soon was blended with other views. The Jews brought to it the opinions of their fathers, the Heathen world mingled with it their superstitions, and the Greeks the speculations of philosophy. For centuries it was buried in cloisters, until at the Reformation the true spirit burst forth. Many are willing to end where the Reformers began. But the Reformers did not rescue Christianity from all the errors which had gathered around it, and it is our duty to carry out the work they so nobly commenced. 3. Christianity should not only be restored to its original purity; it is to be adapted to the new demands of the age. We do not mean that the human mind has outgrown Christianity, for this can never be. Even its forms cannot be outgrown; baptism, the ordinance of the supper, and the Christian Sabbath—we anticipate no period when salutary influences may not be derived from them. We mean that the truths of Christianity must be carried out into all their various bearings upon society. It requires a wider development of its truths. Its great central principles do not change, but the application of these principles is as varied as the changes which take place in the progress of the human mind. In this sense Christianity is ever unfolding itself. The world has never yet seen it as it existed in the comprehensive view of Jesus. 4. *How* is the truth of Christianity and how is Christian truth to be maintained and enforced? Here there is a wrong and a right. A persecuting spirit is always wrong, whether it uses physical force or personal invective. Men are prone to confound a rejection of a doctrine, with a rejection of Christianity itself. We may thus inflict such keen reproach as will cut deeper than the sword, and show all the cruel inhumanity of civilized refinement. All persecution is opposed to revelation, reason, and common sense. That which is a saving truth to one, may not be so to another. I receive that which is saving truth to me, when I receive



that which I solemnly believe to be the truth. But shall we not maintain Christianity? Yes, but *how*? We wish to promote the truth, but the human mind can be aided only in conformity with its own laws. Mind must be operated on by mind; belief is the result of evidence. We should therefore, in the spirit of Christian love, present reasons addressed to the heart and conscience. This is the true method of extending Christian truth. There is, however, yet another means—by presenting its beauty and power in our lives. Was it not thus with Christ? We may look with interest upon the miracles, but after all it is in the *life* of Jesus that we see his divine power. His life—his actions—who can misunderstand these? Amid all the changes of opinion that life will stand out unchanged, a beacon-light on the stormy ocean of religious inquiry. Let us bear witness therefore by the life. All may not be able to argue and reason, but all are able to live according to the truth,—the truth as it is in Jesus. These are the only weapons Christianity should wield, the only defence she asks. Let the truth thus go forth in its own native strength. It came from Heaven, and the gates of hell shall not prevail against it. The discourse closed with a tribute to the memory of Dr. Channing; who, it was said, had strikingly illustrated by his own life—his writings and his character—the views which had been set forth.

After the delivery of the discourse the usual collection was taken, amounting to \$134.44.

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**SOCIETY FOR PROPAGATING THE GOSPEL.**—The Society for Propagating the Gospel among the Indians and others in North America held its stated meeting on Thursday, June 1, when the following gentlemen were chosen its Officers for the ensuing year:—Hon. Lemuel Shaw, *President*; Rev. Henry Ware, D. D., *Vice President*; Alden Bradford, LL. D., *Secretary*; Hon. James Savage, *Treasurer*; Rev. Francis Parkman, D. D., *Assistant Secretary*; Benjamin Guild, Esq., *Vice Treasurer*; Rev. Francis Parkman, D. D., Rev. Samuel Barrett, Rev. Alexander Young, Rev. George Putnam, Rev. Convers Francis, D. D., with the President and Secretary, *Select Committee*.

This is the oldest Missionary Society in the United States, having been incorporated in 1787. Missionaries were employed during the past year in various destitute places in the West, particularly in the States of Missouri and Illinois; on the frontier towns of Massachusetts and Vermont; and in the Isle of Shoals, where a school for the children, as well as the stated ministry of the Gospel, is sustained, in part by this Society and partly by the aid of charitable individuals in Ports-

mouth and Newburyport. Appropriations were made by the Society for like missions for the ensuing year; and five hundred dollars were placed at the disposal of the Select Committee, to be employed according to their discretion in aid of schools or missions among the Western Indians.—Rev. Samuel K. Lothrop and Charles G. Loring, Esq. of Boston, were elected members of the Society.—Within the past year a legacy has been bequeathed to the Society of seven thousand dollars, by the late Mrs. Haskell of Ipswich.

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**COUNCIL OF THE AMERICAN UNITARIAN ASSOCIATION.**—The Council met on Thursday afternoon, June 1. Hon. Richard Sullivan, of Boston, was reelected Chairman, and Rev. Alonzo Hill, of Worcester, chosen Secretary. The Standing Committees, on Finance, on Missions, on Parishes, on Tracts, and on the Anniversary, were chosen upon nomination from the Chair. The resolution offered by H. H. Fuller, Esq. at the meeting of the Association on Tuesday evening, and referred to the Council, came before them as the immediate subject for consideration, and gave rise to explanations, and remarks by different gentlemen, in regard to the change in the arrangements for celebrating the anniversary the present year. The proposal for a Convention of Unitarians the next autumn, similar in design to that which was held at Worcester last October, was also presented for consideration, and some conversation ensued. But the lateness of the hour prevented any definite action, and after some remarks on the advantage of more frequent meetings of the Council, perhaps once in three months, it was

“*Voted*, that when the Council adjourn, it be to meet again on the Monday of Commencement week, at 3 o'clock, P. M., in this place, and that the Executive Committee send special notices to the members of the Council.”

An adjournment then took place.

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**CELEBRATION OF THE LORD'S SUPPER.**—On Thursday evening, June 1, religious services of a singularly impressive kind were attended in the Federal Street meeting-house. After the fatigue and excitement of the previous days it was a rest to the spirit, to engage in the usual simple exercises of worship and meditation that belong to the sanctuary, and then to unite with a large company of fellow-believers in commemorating him, who gave his “life a ransom for many.” Prayer having been offered by Rev. Mr. Thompson of Salem, a Sermon was preached by Rev. Ephraim Peabody of New Bedford, upon Psalm xxxvii,

31., "The law of his God is in his heart." After a brief allusion to the changes which the history of a single year must include, and the importance of our carrying from this season of anniversaries right principles to guide us through another year, Mr. Peabody proposed the inquiry,—By what rule should we live? A religious life, it will be admitted, includes all real good. But what is a religious life, or what constitutes it? If we say, obedience to the Gospel, we give a true, but a vague answer. If we reply, obedience to the law of justice, truth and mercy, we express a part, but not the whole of the truth; for a reference to the Divine Being must be included in a religious life. If we say, frequent and strong excitements of the religious feelings, we speak of what is inevitable, but we do not describe the whole nor the important part of a religious *life*; feeling and practice must be united. We must resort to the description of a righteous man given in the text. First, he is governed by a law; secondly, it is the law of God; thirdly, it is in his heart—he serves God as a child. The religious life is the living with a filial and perpetual reference to the Divine approval. This idea it was the object of the discourse to illustrate. Let us at any time take the duty immediately before us, and inquire, what does God require here, what will he approve? So does the discharge of that duty become a religious act. And a religious life is made up of a series of such acts. God would have us to be his children; he is a true child of God, who when tempted by passion or gain, asks, what wouldst thou have me to feel, or to do here, in this case? This is living with God. This is the true life of prayer. Here do we discover a rule, simple, yet all-embracing—a principle from which flows all the satisfaction we need; as from some lake reposing amidst the mountains, art, ascending, guides the abundant stream, and distributes it to the inhabitants of the thirsting city below. Let him who would lead a religious life remember the presence of God, and inquire after his will. So doing, he will live in the light of that presence, and have no fear, either of man or of the future. The law of his God is in his *heart*. Religion is often represented as gloom and terror, denunciation and pain; men are driven to religion by their fears. But a religious soul is a soul in its best and happiest state. Must we not be grateful to him who has revealed to us the future, who holds out a light to guide us, and lets us look and lean on him? We may go to him as a Father. It is happiness to obey the good and merciful law of God. The discourse, in conclusion, noticed the pertinency of the subject to the occasion; when we had met to celebrate him whose meat it was to do his Father's will, who was one with God, and who prayed that we might be one with him. To ministers of Christ especially did it address itself. Last year others were with us. They now in heaven serve him whom they rejoiced to serve

on earth. Next year will witness other changes. Let the certainties and uncertainties of life make us faithful, and among the symbols of the Supper let us dedicate ourselves anew to duty.

After the sermon the Lord's Supper was administered to the communicants from different churches, who filled the floor of the house. There must have been between five and six hundred present. An address was made by Rev. Mr. Lincoln of Fitchburg, prayer was offered and the bread broken by Rev. Mr. Miles, of Lowell, and prayer offered before the distribution of the wine by Rev. Dr. Parkman, of Boston. The whole service was of a character to send both ministers and people home, from their social rejoicings to their several spheres of labour, with a solemn feeling of responsibility for the privileges with which they are entrusted and the relations they are permitted to sustain.

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**EVANGELICAL MISSIONARY SOCIETY.**—The Annual Meeting of this Society fell, according to usage, on the Thursday of the Anniversary week; but in consequence of the occupation of the Berry Street Vestry and the engagement of the clerical members of the Society at that time, it was deferred till Thursday, June 8, when the election of Officers took place, viz., Hon. Richard Sullivan, *President*, in the place of Hon. P. O. Thacher, deceased; Rev. Charles Lowell, D. D., *Vice President*; Rev. Chandler Robbins, *Secretary*; Mr. Nathaniel Thayer, *Treasurer*; Benjamin Guild, Esq., Rev. Francis Parkman, D. D., Rev. Samuel Barrett, with the Secretary and Treasurer, *Executive Committee*. The Board of Trustees chosen the last year were reelected. About \$1400 had been appropriated within the year.

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**PRISON DISCIPLINE SOCIETY.**—We have endeavoured to give accurate and full accounts of meetings conducted wholly, or in large part, by Unitarians. There were other meetings in which members of our denomination participated to some extent, and in which our readers may feel an interest. Of these we can only abridge what we find in other journals, and must study brevity.

The Prison Discipline Society met for the celebration of its eighteenth anniversary in Park Street meeting-house on Tuesday forenoon, May 30. Hon. W. B. Bannister presided. Prayer was offered, and the Scriptures read, by Rev. Mr. Child, of Norwich, Conn. The Treasurer's Report exhibited the receipts of the last year as \$4866.94; the expenditures as \$4011.61. The Secretary, Rev. Louis Dwight, read an abstract

of his Annual Report, itself longer than the Reports of most other Societies, but excusably so, as it embodied a large amount of information, and as the collecting of this information by the personal labours of the Secretary and its subsequent diffusion by means of the Report constitute the principal part of the Society's action. The Report this year treated of Lunatic Asylums, as they now exist in the United States, showing the interest that had been awakened on the subject; of Houses for the Reformation of Juvenile Offenders; of County Prisons; of State Prisons; and of the merits of the system of solitary confinement adopted in the Philadelphia penitentiary, and generally known under the name of the Pennsylvania system. Of this system Mr. Dwight has long been the strenuous opposer, and he loses no opportunity of setting forth its evils. In the present Report it was his object to show that it had failed in the several points on which its success had been predicted by its friends, viz., in preventing evil communications between prisoners, in deterring from crime and preventing recommitments, in its effects upon health and life, and upon the mind of the criminal, whom it had in a frightful number of instances driven to insanity, in enabling a prison to furnish the means of its own support, and in recommending itself to general favor, so as to secure its extension throughout the country.

After this document had been read, the time did not allow of long or numerous speeches. Rev. Mr. Fowler of Fall River offered the motion for the acceptance and publication of the Report. Samuel E. Coues, Esq. of Portsmouth, N. H., and Rev. Gorham Abbott of Boston, supported the following resolution, which was adopted; and which, we presume expresses the principles which this Society labors to introduce into general practice:—

*"Resolved*, that the Bible, the chapel, the chaplain, the Sabbath school-room, the Sabbath school teacher; reading the Scriptures morning and evening, accompanied with singing and prayer in the chapel; faithful religious conversation with the prisoners by the officers and others who have a heart for it; visiting the prisoners; solitary confinement at night; the constant superintendence of humble, faithful and pious officers; pure air, good light, wholesome food, careful attention to the sick, mild punishments for misdemeanors, cleanliness, order, obedience, intelligent superintendence, careful inspection, full accounts in Annual Reports, are the means which we approve in Prison Discipline."

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MASSACHUSETTS COLONIZATION SOCIETY.—This Society held its meeting in the Central church in Winter Street, on Wednesday afternoon, May 31, Hon. W. B. Bannister, of Newburyport, presiding. After prayer by Rev. Dr. Dana of Newburyport, the Annual Report was read

by Rev. Mr. Tracy, the Secretary. It showed that more had been done for Colonization in this Commonwealth within the last year than for some time previous, though there is still a great amount of apathy and prejudice to be overcome. Something had been effected by travelling Agents. A central office had been opened in Boston. The whole sum raised within the State the last year for the purposes of Colonization was estimated at \$1814,13, of which a large part had been paid directly to the parent Society at Washington. A brief sketch was then given of the history of the American Colonization Society during the past year. Its resources were thus described:—

“Donations and subscriptions from the Free States, \$5276,23; from the Slave-holding States, \$5461,89; legacies, appropriations by masters for the colonization of slaves whom they emancipated, and other similar sources, \$4910; total from the Slave-holding States, \$10,371.89; total from all the States, \$15,648,12; from the Colonial store and African Repository, about \$11,000; making the whole income between \$26,000 and \$27,000.”

This does not however represent the amount contributed for this object in the United States, for some of the State Societies retain the disposal of their funds in their own hands.

“Of the State Societies which expend their funds on their own colonies, that of Pennsylvania raised \$4531,56; that of New York, for the year ending in May, 1842, \$9998,96; that of Maryland, about \$12,500; that of Mississippi and Louisiana, probably about \$4500. Making the whole sum raised by contributions, subscriptions, and the like, for Colonization about \$47,000; of which about \$20,000 were from the Free, and \$27,000 from the Slave-holding States. The income from the Colonial store and other sources will raise the whole amount as high as \$60,000.”

Emigration to Liberia had been conducted the last year with prudence and success:—

“Two companies of emigrants had been sent out; the first in August, consisting of 234 persons, among whom were 79, formerly slaves of John M'Donough, Esq. near New Orleans; the second in December, consisting of 18 emancipated by W. B. Lynch, Esq., of Virginia, who paid \$500 towards their passage. Of the whole number, at least 157 were slaves, till emancipated for the purpose of emigration. Another ship is soon to sail, with about 80 slaves emancipated by the will of Mrs. Read of Mississippi, and furnished with the means of emigration out of her estate.”

The Liberian Colony was represented as being in a prosperous state —“fulfilling all reasonable expectations.” The testimony of impartial visitors confirms the belief, that it is growing in intelligence and ability, and is “well adapted to promote civilization and Christianity in Africa.” The mortality decreases with the progress of the settlement. It is deemed important that the Colony should possess the whole line of

coast from Cape Mount to Cape Palmas—a distance of two hundred miles—both as a means of excluding the slave-trade, and as a security against collision with any European power that might hereafter desire to make a settlement within those limits. \$20,000 would be necessary to effect this object, which the parent Society is attempting to raise. Its officers wish also to raise \$40,000 for current expenses, and the New York and Connecticut State Societies have resolved to provide, of this sum, the former \$10,000, and the latter \$5000.

After the Report was concluded, Rev. A. P. Peabody, of Portsmouth, N. H., moved that it be accepted and printed, and addressed the meeting. He was followed by Rev. Artemas Bullard, of Missouri, and Rev. R. R. Gurley, of Washington, Secretary of the American Society. The Report having been accepted, the Officers of the Society were elected, viz., Hon. William B. Bannister of Newburyport, *President*; Rev. Ebenezer Burgess, D. D., Rev. Leonard Woods, D. D., Rev. E. S. Gannett, Hon. Simon Greenleaf, R. A. Chapman, Esq., *Vice Presidents*; Rev. Joseph Tracy, *Corresponding Secretary and General Agent*; Mr. E. Kimball, *Treasurer*; Rev. G. W. Blagden, Rev. William Hague, Rev. Parsons Cook, Rev. B. B. Edwards, Rev. W. M. Rogers, J. V. C. Smith, M. D., Mr. Henry Edwards, Hon. Albert Fearing, Mr. T. R. Marvin, *Managers*.

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NEW ENGLAND ANTI-SLAVERY CONVENTION.—This body held its meetings on Tuesday Wednesday, and Thursday of the anniversary week; during the day in the "Miller Tabernacle" in Howard Street, and on Tuesday and Wednesday evenings in Faneuil Hall. We derive our knowledge of its proceedings from the *Liberator*, which remarks that "the average number in attendance was upwards of two thousand; and on two occasions more than three thousand." The same paper observes, that "on this occasion the Convention far transcended itself at any former period, whether regard be had to the numbers in attendance, the freedom and vigor of thought and speech, the spirit of self-devotion, or the radical propositions brought forward for discussion." The Convention was organized by the choice of Edmund Quincy of Dedham as *President*, of eight *Vice Presidents*, and of W. A. White, Eliza J. Kenney, and W. P. Atkinson as *Secretaries*. We do not clearly understand what resolutions were adopted. Several were offered, that were as violent in their tone as they were "radical" in their design; especially a series of declarations proposed by S. S. Foster, of New Hampshire, denouncing "the clergy and sectarian corporations or existing church of this country," as the enemies of human freedom, and obsta-

cles in the way of the Anti-Slavery cause, "as well as of every other righteous reform;" affirming that "Christianity can know the clerical profession only as its incorrigible enemy, which it must and will destroy, as it will every other form of usurpation, despotism and slavery;" and advising that "as the American church and clergy are the bulwarks of American Slavery," "the tremendous engines of truth and love should be brought to bear upon these bulwarks, and level them forever with the dust." These resolutions gave rise to a debate continued through successive sessions, but appear to have been finally laid upon the table. The same person offered a resolution in Faneuil Hall in these terms, "that all those Northern citizens who act in concert with the Whig or Democratic party, or who by any connexion sustain the *Federal compact*, are slave-holders; and as such, have forfeited all claim to be regarded as Christian, or even as honest men;" but we do not learn whether it was accepted by the meeting. A Committee was appointed to "draw up an address to John Tyler, President of the United States, urging him to emancipate his slaves;" and another Committee, to present the Address on his visit to this city. An "Address to the Slaves of the United States" was read to the meeting in Faneuil Hall, by W. L. Garrison, and was "unanimously adopted." It has since been published, and fills three columns of the *Liberator*. A "Declaration" was read and adopted by the Convention, the pith of which may be given in a single sentence—that "in general, wherever the government of this country is the supporter or the defender of Slavery, we do maintain that it contradicts the true spirit in which it was founded, and do declare that therein we are not subject to its authority, and will not obey its commands." The World's Anti-Slavery Convention called to meet in London this year was condemned, as well as the former "World's Convention" of 1840, because the call "expressly excludes one half of the American Abolitionists from a seat;" that is, we suppose, confines the members of the Convention to one sex. Several resolutions were passed in respect to methods of extending the Anti-Slavery movement. At the meetings in Faneuil Hall the speakers were William A. White, Edmund Quiney, and Stephen S. Foster; William L. Garrison, Charles L. Remond, William H. Channing, Frederic Douglas, and Wendell Phillips. The exercises, both at the Hall and the Tabernacle, were enlivened by songs from "the Hutchinsons."

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MASSACHUSETTS TEMPERANCE UNION.—This body celebrated their fifth anniversary in the Marlboro' Chapel, on Tuesday evening, the President, Rev. G. B. Perry, presiding. After prayer by Rev. Dr.



Humphrey of Amherst, N. Crosby Esq., the Secretary and principal Agent, read the Annual Report. "The leading events noticed in the history of the last year's operations were the formation of a State Washingtonian Society," which was not considered a sufficient reason for dissolving the "Union," as the spheres of action of the two organizations are different; "the appeal of the Executive Committee for funds; and the appeal made to the Legislature for the repeal of the License Law," which had been met by an opposing remonstrance. The Union "had strenuously resisted the doctrine, that moral means should be employed, to the exclusion of all legal ones, in the cause of temperance." Several prosecutions for violations of the License Law had been conducted to a successful issue within the last year.—The meeting was then addressed by Rev. N. Colver of Boston; Rev. E. N. Kirk of Boston, who "defended legislative action, as a means of hastening the triumph of temperance;" and Col. Lehmanowsky, a Pole, formerly an officer in Bonaparte's Army, but now an Evangelical Lutheran missionary in Indiana, who was introduced by Rev. Dr. Pierce of Brookline, and after giving an account of the exposures and sufferings he had undergone in different campaigns, stated that, though now about seventy years of age, "he had never tasted a drop of ardent spirits in his life."

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MASSACHUSETTS HISTORICAL SOCIETY.—This Society adopted a very appropriate mode of celebrating an occasion, the recurrence of which would not have been known perhaps to one in a thousand of our community, but for the public services which they provided. The Confederation of the four New England Colonies of Plymouth, Massachusetts, Connecticut, and New Haven was formed two hundred years ago, and the articles were signed at Boston, May 29, 1643. It continued for more than thirty years, though during the latter part of that period it was rather a name than a reality. Its origin and its effects give it historical importance. The Second Centennial Anniversary of its formation was observed by the Massachusetts Historical Society, who invited Hon. John Q. Adams to deliver an Address on Monday, May 29, 1843. The venerable statesman performed the service they requested with a physical as well as mental vigour that might put to shame many who had not counted half his years. The Address was delivered in the First church in Boston, which was filled,—the galleries with ladies, the floor of the house with members of the Society and other gentlemen. Delegations attended from the Historical Societies of other New England States and of New York. Prayer was offered by Rev. Dr. Frothingham, and psalms were sung from the *New England Version* of 1640.

Mr. Adams's Address, as delivered, occupied more than an hour and a half. He described the principles out of which grew the settlement of New England, pronouncing the primary cause to have been "religion—the Christian religion purified and refined from corruption by the fires of persecution;" vindicated the course which the early settlers pursued towards the Indians, and contrasted it with the treatment they have received from our government of late years; sketched the early history of each of the Colonies which entered into the Confederation; noticed the circumstances which led to the settlement of the Rhode Island Colony; spoke in severe terms of Roger Williams, whom he described as "the impersonation of that spirit of conscientious contentiousness, which characterised the English Puritans of the 17th century;" considered the motives and objects of the Confederation; and ended by declaring, that, as the North American Union is founded on the natural equality of man, of which the two pillars are civil and religious liberty, so for that foundation this "Union, through whatever conditions or whatever succession of ages it is destined to pass, is indebted to the Puritan Forefathers of New England."

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NOTICE.—When at the close of our last number we promised a supplement, to contain the intelligence that would be furnished by the anniversary week, we had made but a hasty calculation of the amount of matter we should have upon our hands. It has far exceeded our expectation, and this circumstance, together with our engagements and some unavoidable interruptions at the printing-office, must be our apology for the delay in the appearance of this intelligence. We are obliged also, by the same causes, to ask our subscribers to wait a few days for the publication of the July number; but when they consider that the Publisher of the *Miscellany* has now given thirty-six full pages beyond the usual size of a volume, without any additional cost to them, though at an expense of nearly fifty dollars to himself, we think they will not complain, if in this instance we transgress our rule of punctuality.

We had hoped to include within this Supplement notices of all the meetings of the anniversary week; but the briefest sketch of the meetings held by the Trinitarian Congregationalists and the Baptists would cover three or four pages, and having already gone so far beyond our first intention, we must defer an account of their proceedings.

Ed. Misc.

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